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CANADIAN SOCIAL HYGIENE COUNCIL

Introductory Studies in SOCIAL HYGIENE

A Series of Lectures Arranged by the Social Service
Department of the University of Toronto for the
Hamilton Social Hygiene Council



PUBLICATION No. 7

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207 York Building, Toronto

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PREFACE

These addresses were arranged by the Social Service Department of the University of Toronto at the request of the Social Hygiene Council of Hamilton. The general plan was to give introductory studies of various aspects of the social problem of sexual abuse: no attempt was made to map out a programme in detail, and no one is responsible for any other's statements. The series was very warmly received, and, upon request, printed in *THE PUBLIC HEALTH JOURNAL*, (with one exception, from its nature hard to reproduce), from which they are now reprinted without change.

The speakers represent a wide range of experience, which makes them only too well aware of the gravity of the subject. They have not dwelt too much on the physical and mental misery of venereal disease and its consequences, terrible and far-reaching as these are. They have turned rather to the means of cure, to the raising of the low standard of conduct, to the protection of the weak and irresponsible and the education of the ignorant, to some consideration of human nature, and the conditions of a healthy life in work and play, in thought and word and deed. They are deeply convinced that the best way to these ends is full and frank discussion, widespread knowledge, and massive facts, to create and arm a "new conscience against an ancient evil." They have tried to avoid the extremes of short-sighted despair and ill-founded confidence, and to present the problem as a challenge to science and humanity, in terms that give a reasonable ground for hope.

J. A. DALE.

University of Toronto.

PREFACE

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Introduction to the Study of Social Hygiene

J. A. DALE

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SOCIAL hygiene in its widest sense is the health of a community. That is, of a group of people so bound together that the welfare of one must in the long run affect and be affected by the welfare of others, and of the whole group. We are coming more and more to realize that this is the very nature of a community, as indeed the name implies. Social hygiene is in this sense a healthy state of all the conditions of life in society. How far such a state is realized depends on two factors—the individual and the environment in which he is bound by all the intricate web of circumstance. And all study with a view to the cure and prevention of unhealthy states calls, in varying degree, for consideration of these factors.

In all social ills, the trouble arises from the failure in the balance of these factors. Every man is a new combination of hereditary elements, which are destined to develop in reaction upon whatever environment falls to his lot. His instinctive impulses are modified at every point, in their search for satisfaction in the limits of their environment. By common agreement the term "social hygiene" is used in one special case of this inevitable condition—the sex instinct. It is a universal and very moving case, in which the urgent impulse for self-expression finds itself in conflict with the restrictive conditions of organized society.

We must realize at the outset that this very conflict is the source of social good as well as of social evil. Only so shall we keep our perspective. The hindrance to easy satisfaction has called out adaptations of countless kinds, through which the sex-impulse irradiates with warmth and colour more manifestations of our life than is commonly suspected. It is an instinct whose transfiguration is one of the glories of our civilization: whose repression is one of the dangers, and whose perversion is part of the shame.

The problem of the fulfilment of the sex instinct would be in any case a difficult one for individual happiness and social welfare: so manifold are the varieties of personality, and so various the stresses between personality and environment. But the occurrence

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January 5th, 1922

of disease as a result of its mismanagement makes the problem acute. It is easy to dwell too much on the pathology of what is after all a moral issue; but disease is a more sizeable problem, it can be fairly easily isolated, studied and treated. We must for this purpose set aside all shame in the symptoms, and attribution of guilt. Such a candid recognition of the objective side will greatly help doctors and hygienists in their most difficult task. The venereal thus fall, with others, into the category of contagious diseases, and offer the same challenge.

Some of the diseases from which man suffers are carried from person to person, either by actual touch or by contact with some common medium. They are called contagious, or infectious. They vary very much in severity, but are specially dangerous because of the ease with which they spread, and the difficulty of avoiding contagion or infection. That is why many of them come in epidemics, which threaten the health of whole communities and the lives of many individuals. They seem to come in great cycles, often in changing forms, increasing or abating in violence owing to causes still obscure. But scientific knowledge in sanitation and medicine has been applied in recent years with increasing power, to the attack on their causes. This has been done by minute research into the symptoms, by tireless and skilful experiment on means to destroy the cause, and to prevent infection. Much progress has been made in limiting the ravages of many such diseases, with a consequent raising of the normal standard of health, and lengthening of the average span of life.

The diseases of this class which call for reduction to-day, such as typhus, tuberculosis, and the venereal diseases, syphilis and gonorrhoea, lay on mankind a very heavy burden of misery, inefficiency, sickness and death. They constitute the greatest problem of public health before the world to-day. Yet the knowledge so far gained, and increasing every day, warrants us in saying that the burden can be lightened, and the problem largely solved; though the solution involves a very far-reaching interpretation of the conception of hygiene. To an extent as yet unknown they may be classed as preventable, and would almost certainly disappear if the conditions of life were such as are known to be favourable to health and unfavourable to the destructive organisms which prey on its weakness.

From the point of view of sanitation and medicine these contagious infections are essentially of the same character. Their symptoms are due to the presence of some germ, which in its own

way destroys the bodily structures which it is its nature to attack and upon whose destruction it thrives. The hope of cure is the same in them all—the discovery and destruction of the specific germ. Accurate diagnosis is very modern in the long history of man, and has been made possible by the use of the microscope. Effective treatment follows accurate diagnosis, and is made possible more by the ever-increasing knowledge of bodily structure, and of chemistry. Exact definition only began to be possible after 1879, when the germ of gonorrhoea was discovered, and 1905 with the discovery of that of syphilis.

So far as the history can be made out, syphilis seems to have made its first appearance in Europe at the end of the 15th century, when it raged as one of the most terrible of long and black series of plagues. It was apparently brought from Haiti by the sailors of Columbus; in any case, it found new blood unprepared by a syphilitic past to defend itself, and it ravaged every population it touched, just as it has done in more modern times when sailors have taken the fatal gift to uninfected races. After the epidemic had exhausted its first violence, and began to meet more resistance in the inoculated survivors, it settled down into obscurer and less rapidly fatal ways, working itself, as gonorrhoea had already done coming from a practically unknown past, deeper and deeper into the recesses of the body and the processes of life. That is the situation to-day. However serious may be their more obvious symptoms, and their complications (so peculiarly ghastly in the case of syphilis), their special horror lies in the fact that they attack the very springs of life. They not only cause miserable disorder in the minds and bodies of the directly infected unless by prompt, patient and skillful treatment they are cured; but they limit the number, and spoil the life-chances of the children whom they allow infected parents to bring to birth. It is sober literal fact that they are not only in the front line of killing diseases, but are poisoning the race.

With increased accuracy of diagnosis it is possible to form some idea of their prevalence. The figures quoted are merely illustrative. It must be remembered that there is no count of the cases latent, unrecognized, or unreported; and that frequently the true cause, while known, is not revealed; also that, while some discount may have to be made in applying medical figures to a whole population (owing to the morbid character of medical experience), yet it is easy to rate this discount too high; and the more searching the test the higher the figures. Even with these qualifications, all examinations agree in showing a high prevalence; e.g., of over 25,000 cases

of infectious diseases reported in New York from July 4 to Oct. 3, 1915, 28% were syphilitic, while tuberculosis showed 21%, diphtheria and measles 13% each. Military figures are now available in large numbers; they confirm the usual estimate for syphilitic infection among the adult males of a population such as ours at from 10% to 13%. Among hospital patients it ranges from 10% to 20% (routine blood tests of nearly 1,000 in Toronto General in 1916 showed 12.8%.) A Toronto orphans' home showed 17.5%. Among criminals and the insane the range is higher still, 20% to 40%.

Gonorrhoea is from 4 to 5 times more prevalent even than syphilis; and, while less obviously serious in men, and less prevalent in women than in men, is raised to a terrible eminence by its effects on women. To prove this, very few figures will suffice. Out of 329 operations in the women's wards in the Toronto General in 1915, 40 were for the relief of conditions directly due to gonorrheal infection; of major operations the proportion was 25%. (These figures take no account of those who recover without operation.) Of the 40, 28 were married and 12 single; the married in nearly every case innocent victims of an infected husband. The latter, too, were in many cases innocent to extent that they believed themselves to be no longer infective. Had they been placed under a proper system of treatment and control, and warned of the danger of their condition, their wives would have escaped and a happy family life been made possible. If she recover it is often to lead the life of an invalid, or to submit to an extensive and mutilating operation which makes childbearing impossible. Apart from these severe complications, sterility often results from milder attacks. Probably 50% of all cases of female sterility are directly the result of gonorrheal infection. The disease often assumes a latent form in which treatment is difficult. When an infected mother does bear a child it runs a great risk of being blind; 40% of all blindness are due to this cause.

Another result of this latent habit of gonorrhoea is that the spread of contagion from the individual woman is very much greater than from the individual man. Practically all prostitutes are infected at some time. Of 466 girls in the Bedford Reformatory 10.7% were free, 86.7% had gonorrhoea, 54.4% syphilis, and 36.4% had both. The chances of ultimate infection for the habitual user of prostitutes are very large, and the chances of escape very small. (It must be remembered that there is no reference to irregular attachments, which may be of any degree of fidelity.) And it is not only the open professional who is a distributing centre of in-

fection. Recent inquiries show that the use of the amateur or occasional prostitute is responsible for a very large percentage. She is indeed especially dangerous; she carries infection from men who make prostitution a practice, to those who only occasionally lose their self-control and self-respect. She is more attractive to the decenter sort, whose perceptions and tastes have been well-bred and not been calloused. There is likely to be genuine sex-attraction on both sides, and she may not be skilled in self-protection. Her activities seldom or never disturb the public peace and so remain hidden. The same is true of the high class houses used by the vicious rich. They may be kept clean for a time, but as vice inevitably tends to lower itself and blunt its sensibilities, it is certain to be infected sooner or later, with tragic results.

So far we have seen the urgent need of opening our eyes to the grievousness and prevalence of venereal disease as a problem of public health, to be met, exactly as other infections, by the proper scientific method. All infectious diseases may be classed as preventable, however imperfect the prevention may be at present. They are all greatly increased by bad living conditions and by ignorance. The final victory over them lies with a high standard of living, and a high standard of knowledge and intelligence.

In these respects they are all the same. The difference is that the root of venereal infection springs from a human passion, a human desire, a human pleasure. It is the only case of an infection where there is a prize that makes the risk seem worth running, by heated passion or cold calculation. There is no traffic in other sources of infection. But the provision of sources of venereal infection is an active, enterprising and lucrative business because it exploits a universal desire. If this desire could be satisfied normally, and its excess transformed into other channels of pleasurable energy, the stream of infection could be stopped, and the disease in time eradicated. The failure of the individual to control the instincts, the failure of society to provide a healthy life for all its members—these are the predisposing conditions which in the last analysis face the social hygienist.

It seems at first sight a hopeless task to change these conditions appreciably, and, indeed, it is a long one. But any short cuts that neglect them can at best win little ground, and are likely to do more harm than good. For example, those who accept the promiscuous use of prostitutes as an essential factor of civilization, as soon as they realize its dangers, turn to regulation as a remedy. Let us have licensed houses, or a district, and have the women periodically

inspected, and the infected one removed. This pathetically practical measure has broken down everywhere, as it was bound to do. We need only note a few of the objections. The women get their infection from the men who use them, and may be infected within an hour of the inspection which guarantees them safe; they may then spread disease till the next inspection, when, if they are detected, they are removed (where?) to make room for one as yet clean. Meanwhile, the uninspected, uncondemned man may not only infect fresh prostitutes, but carry the poison into his home. It was indeed, whether explicitly or not, to make indulgence safe, that regulation was tried. It never had a chance of success, except in small comparatively isolated places governed autocratically; and any chance it might have had has been destroyed in most places by the telephone and the automobile. But graver than the objection of failure is this, that it recognizes the obligation of the state to provide a succession of "safe" victims for male appetite.

Similar objections apply to the periodical clean-up, which involves a helpless, unjust and degrading mixture of toleration and repression. The law is invoked in other ways. On the abomination of the traffic in women all are agreed, except those who need a constant supply for their greed or pleasure. There is a body of agreement less complete against the brothel, and the "injunction and abatement" legislation makes the owner of such properties liable. In all measures of this type it is the public "peace" that is guarded against "nuisance" and "disorder." These are standards crude in themselves, applied only to the most obvious symptoms of a deep rooted trouble; they neither rise from nor lead to any hope of a better state of things. Usually they are enforced by men who, however good they may be themselves, live in the atmosphere of the base old tradition of one-sided, rough-handed repression, are inured to the existence of vice, so that they simply cannot approach its manifold instances with the fresh eyes of untiring justice and pity. It has become a stereotyped and pretty hopeless business, and their hand is "subdued to that it works in"—an unreal world of law and order in which the real issue seldom appears. It is true that their system must be judged partly on its effect in checking disorder; but the ultimate judgment must be far more deeply based. We must look into its effect on those whose conduct it regulates, and on the growing mind of the community to grapple fundamentally with its problems, to recognize the common responsibilities, and raise the common standard of life.

The same criteria apply in more enlightened controversies, to which only the briefest reference can be made. Such are, penalization of the infector, prophylaxis, compulsory notification, raising the age of consent; on all of which the fullest knowledge and discussion is necessary.

It will also help in clearing opinion on the moral and legal issues involved—the limits, at any period, of legal repression of vice. Very briefly, laws are effective when they put into force standards of conduct approved by the moral sense of the majority, or of a dominant minority. In a community which approaches democracy, a law which fails of this condition either becomes a dead letter, or ranges against itself some even of the moral forces. The development of a widespread moral sense—the result of education in its widest meaning—is thus antecedent to law. It is a nice point to decide just when public opinion is prepared to back a law designed to enforce a higher moral standard; and a very important point, because the failure of that backing will inevitably cause reaction. On the other hand, if the law is right in its moment and method, it becomes itself an educative force, and wins over more and more of the minority, till it is reduced to the recalcitrants against whom it must be enforced.

A campaign for medical treatment and preventive education is free from this difficulty, and is not committed to any delicate calculation of guilt and punishment. It works for the guilty and the innocent (both alike pitiful) for their own sake and for that of society. All hygienists are, I think, agreed on these modes of attack in principle, if not in detail; and they can count on solid public support when once the case is realized, for

- (a) Early and free treatment of disease;
- (b) Spread of knowledge of the hygiene of sex.

The utmost resources of science must be used to reduce the amount of actually existing disease, and to prevent as much as possible of its results calamitous to mind, body and character.

The utmost resources of educational institutions of every type must be used to build up character, on a firm basis of knowledge and self-control.

The result of these two converging lines will be to build up a public opinion capable of forming a wise policy founded on knowledge and sympathy. This will use its full force to protect the weak, and assign its proper function to the criminal law, of dealing drastically with those who break its express formulation of so much

of the moral sense of the community as has been worked out into legislation.

The real problem is how to increase moral strength, and fortify moral weakness. We vary sexually between the extremes of frigidity and inflammability, and from iron self-control to utter suggestibility. We vary again in the help or hindrance of our circumstances. We all have our breaking point, and it is well never to forget that there is much respectability whose virtue has never been sorely tried. The normal sex life in the civilization in which we live is hedged about with sanctions social, religious and legal, which have a powerful function in protecting the virtue of those who are supported by its conventions, inspired by its ideals, or regimented by its punishments. There is need for reconsideration of the case of those whom circumstances deprive of these protecting influences. And there is need (e.g. in the relative responsibility of men and women) for a revaluation of the quality of virtue. Perhaps the insecure control of an unruly instinct is an unconscious cause of the panicky state of mind in which many good people approach, if they cannot avoid, this group of questions; and partly accounts for the unjust violence of so much repressive legislation. It is because they, too, are instinctive, that condemnation is so much easier than understanding, and punishment than cure. In all such discussions the guiding principle must be the physical and moral renovation of the individual and of society.

With the absence of protective influences goes the active counter-influence. Consider the disruptive force of poverty; or bad housing; lack of recreation; casual employment; migratory labour; delayed marriage (especially when accompanied by lack of decent home atmosphere), enforced celibacy (unsupported by high ideals or vows of chastity); weary, monotonous work; idle boredom; the outlawry of the unmarried mother and the illegitimate child; drink, that loosens self-control, inflames passion, abolishes decency, and nullifies knowledge. Such are the circumstances which mould the characters and guide the destinies of too many in our society. Their betterment is the object of all social reform, and any progress in any of these directions is a fundamental contribution to the solution of the problem we are considering.

The same applies to that deliberate moulding of character which we call education. What is the nature of this person for whose development education tries (at least ideally) to provide the best opportunities? There is nothing more certain about all living beings than that they inherit a number of instincts. That is, they will, as

sure as they live, be impelled to notice a certain range of things, and feel, and act, a certain way about them. These impulses will be stronger or weaker; they will take forms welcome or unwelcome; they will be encouraged or repressed under the influences of home, school and community; but they are part of the original outfit of every human being, and impel it to fulfil its life and seek its satisfaction.

It is equally certain that they have to work themselves out in the circumstances in which the life is lived. "Life" is, in fact, the sum of the activities by which the instincts express themselves in reaction to the conditions in which they develop. From its first beginning, the whole living being grows by absorbing into itself the material of its surroundings. This is as true mentally as physically; as true of man as of the germ of infection. Even these lowest organisms "select" the elements they need for their life. But the mind of man exercises an increasingly conscious choice, which joins with the force of circumstances to limit, modify, encourage or repress, the free expression of the instincts. The series of choices builds up habits which, becoming rapidly fixed, become powerful controllers of conduct. As growth proceeds the choice becomes more conscious, more based on deliberation and judgment, more enforced by will. All influences, inner and outer, combine to affect conduct, which is indeed the resultant of their conflict and co-operation.

Such, then, is the foundation of character—the instinctive and habitual material on which personal control and social education is exercised. It is, as we have seen, threefold in expression. It *recognizes* certain things, which excite certain *feelings*, which issue in certain *actions*. The instincts, restlessly and inevitably seeking outlet in acts destined by repetition to become habitual, can be guided on each of these levels towards a stable and social self-fulfilment. That is the problem of education. The first level is that of knowledge—to learn to recognize the thing of real value. The second is that of the refinement and purification of the feelings. The third is that of healthy activity. This threefold ideal is the only practical basis on which educational systems can build up good individuals, and through them a common mind co-operative for the common good.

To sum up the specific problem of the fulfilment of the sex instinct, the following principles emerge from our study.

First.—We recognize the manifold effort of a universal instinct to fulfil itself in surroundings which modify it endlessly, for good

and evil; the latter resulting in disease of character, mind and body in uncounted forms. We must study the different strains and breaking-points in the stress of adaptation between individual and environment. This study of the conditions of life in society will probably show them to be unsatisfactory on other grounds, as well as aggravations of this particular problem. Society must reduce the conditions which make against decent living, and strengthen all that makes for a higher standard.

Second.—The presence of disease makes the matter extremely urgent; but requires that the disease must be discussed and treated as such, as a medical problem to be attacked by scientific methods.

Third.—Legislation for repression must be based on accurate knowledge and still more, on absolute justice. While not neglecting the differences between man and woman, we must emphasize their common humanity, their common fate, and their joint responsibility in lightening the scourge, as well as their common challenge to work up to a nobler standard.

Finally.—The control of the situation in the last resort rests on the formation of the best types of character in the greatest number of individuals, and the progressive embodiment of their ideals in the institutions of society.

Mental Defect and Social Hygiene

N. L. BURNETTE, *Director of Occupational Therapy and Vocational Guidance, The Canadian National Committee for Mental Hygiene.*

In accepting the honor which you have conferred upon me by asking me to address you this afternoon, I am attracted by the opportunity of touching upon a very broad theme.

Serious as is the question of Venereal Disease, the title of your association implies that you are interested in health in all the interrelations of life. If we tackle the problem of mental defect in a wise and statesmanlike manner we shall strike at a root from which springs not only much of the venereal disease evil but of nearly every other social disaster as well.

Mental deficiency is a condition of arrested or imperfectly developed intelligence, as the result of which the individual is unable to benefit normally either by instruction or through the lessons of experience. At the lowest end of the scale we have the idiot and imbecile who because of the extent of their handicap gravitate naturally into institutional care and are protected from their own shortcomings. The middle grade and high grade defectives constitute the greatest danger socially, because their defect is not apparent from surface indications, and whether their lack of wisdom, suggestibility, and inability to foresee results, leads them into trouble or not, is a mere matter of chance and environment.

The extent to which mental deficiency exists in an average Canadian community has been definitely determined in relation to children of school age only. Careful studies covering very wide areas of the Dominion have been made by experts and the percentage of mentally deficient children placed at not less than 2.5. No such accurate survey of a cross section of the whole population has as yet been made. It is said that the data derived from school studies is so large that it represents a picture of the whole population and that the figure quoted holds good.

Frankly, I should like to see correlations worked out for the various age groups as well as for the incident of adult immigration which is spread so unevenly throughout our provinces.

Read before the Hamilton Social Hygiene Council, February 16th, 1922.

†Pearce Bailey and Roy Haber.

Tredgold gives the percentage of mental deficiency among the general population of England and Wales as 1 in 248, with males slightly predominating. Examination of three million, five hundred thousand recruits for the U.S. army shows a ratio of 6.5 defectives per thousand. The draft age was between 21 and 31, and as mental defect by reason of the high mortality incident to it especially in youth has a greater incidence in groups under 18 years than in those over, it seems evident that the estimates drawn from the draft figures would underestimate the percentage of defectives in the population of the U.S. as a whole.

Supposing .65 does underestimate the percent. over all, and as has been suggested, the true figure is in the neighborhood of .94, the difference between this and 2.5 among our Canadian school children is so great as to call for explanation.

Let me again refer to the definition of mental deficiency which I offered in the first place. It is a condition of arrested or imperfectly developed intelligence as a result of which the individual is unable to benefit normally by teaching.

In Psychological examination the development of the intelligence is measured in terms of agreement with, or deviation from what constitutes normality for a given group. With pre-adolescence one is reasonably safe in grouping by chronological age. As a result, a mental examination of school children, for the purpose of determining fitness to benefit by an educational system designed for average pupils, will eliminate, not only those of marked enfeeblement, but a large number of borderline types as well. The most numerous of these are the defectives who reach the limit of their capabilities around their eleventh year. On leaving school they are absorbed into the ranks of those industrial pursuits which call for a minimum of mental effort. In passing it might be remarked that this type can be greatly helped in early years through special educational methods.

If ability to earn wages were the only measurement of social fitness these defectives could be counted out of our reckoning at the onset.* This theory falls to the ground just as soon as we examine statistics from Psychiatric and V. D. Clinics and Medico-Psychological examination of prisoners. The anti-social are not recruited from the ranks of the unemployable but in the most part

*Tabulation of the results of psychological examination of the U.S. army draft would tend to show the average mental level of the males in the United States to be only 13.2 years.—Waller Mental Hygiene, Vol. 4, No. 1.

from those who over and over again have proven themselves capable of many and varied employments.

Therefore, I submit that employability in the open labor market is not a guide to a person's ability to exercise those inhibitions which are necessary for the protection of society, and very often employability is not even a test of judgment and reasoning capacity. The same warning is necessary with reference to those unstable individuals in whom good intellectual endowment does not compensate for unbalance in the emotional life.

I consider the Canadian figures inclusive as they are of all sub-deviates from normal, the safe method of estimating our problem. Whatever this problem may be in terms of percentages the point at issue is not the matter of mathematical exactitude. The fact of importance is that there exists in the community a minority group which contributes out of all proportion to its numbers to every phase of social evil.

A few illustrations will serve to show this. In one hundred cases taken just as they came at the V. D. Clinic, Toronto General Hpl., only eleven were mentally normal. Dr. C. K. Clarke basing his observation upon thousands of cases, has found that 60 per cent. of all prostitutes are feeble-minded, and this class of course is the greatest carrier of venereal diseases. Thirty per cent. is a conservative estimate to place upon the percentage of feeble-minded in our prisons. The speaker can testify from an actual experience, that one jail population, examined by four examiners of whom he was one, was 100 per cent. defective. In a Canadian Juvenile Court Detention Home, 69 per cent. of the children were mentally defective. A study of 100 defective delinquents in one city showed that they had been arrested 1,825 times in five years. They had been sentenced 735 times, aggregating in fixed time 106 years of imprisonment, exclusive of 250 indeterminate sentences to reformatories. Seventy-five of the 100 had a mental level of 10-year-old children, and none of them possessed intelligence above 11 years of age.

If every mental defective became anti-social the problem of prevention would be simplified, because a definite diagnosis of mental defect would be in effect a social prognosis. But the fact of the matter is, that within the mental defective group itself, it is again a minority which is responsible for most of the damage. It is of these that Tredgold has said, "They are inherently incapable of conforming to the legal and moral codes of society." The majority, however, are what might be called "good" defectives.

That is to say they have potentialities for leading placid, harmless, contented lives if the environment is right. By all means recognize this fact, but don't leave it entirely to chance. At present we do this and concentrate our social service work at the wrong end. Society has the right to protect itself against eventualities, and once a child is recognized as mentally handicapped we should make adequate provision for its special training and supervision within the community.

If non-institutional cases were educated according to their capacity, made industrially efficient and taught to acquire correct habits of living, there is no reason why a large number of these unfortunates should not be saved to lives of happiness and usefulness, and society relieved of a great portion of its burden of disease, delinquency, poverty and industrial waste.

We have a valuable starting point for such a system in the excellent auxiliary classes of the public schools, but what are you going to do with these children after they leave school? Even supposing that the Adolescent Act is wisely administered in the case of the mentally handicapped, and the extra two years of school supervision means two years of real training for life, are we going to throw off all responsibility when the school door closes behind the child. If so, then the work done will be wasted.

In order to make a system of after care effective three things are necessary:—

- (1) The special class should be the first link in a co-ordinated plan of activities which shall have for its ultimate goal the stabilizing of the adult-to-be in society. This means that the school authorities must have an outlook, wider than the four walls of their building. Their vision must be projected into society and industry as an integral part thereof. It also means that social service must start just as soon as the child's handicap is recognized. The education of the child's family to an understanding of the child's intellectual, physical, moral, and recreational needs must go hand in hand with the training being given in school hours.

- (2) It will be necessary to have a Vocational Guidance and Industrial Placement Bureau which will be in complete harmony with the school on one hand and industry on the other.

- (3) It will be necessary to continue indeterminate social service supervision after industrial placement.

I have no illusions regarding the difficulties involved in such a scheme. I do not think that it would be a panacea for all our ills, and I am quite sure that it is very expensive.

Problems involving human beings are always complicated. The dead weight of misunderstanding, resentment, and active opposition that will confront the worker with the families of some defectives will be heart-breaking, but is this any reason for throwing up the sponge? Does not even educational progress have to fight these things? It needs but little experience in a Psychiatric clinic to convince you of the justification of tempering scientific knowledge with tolerance when faced with ignorance rooted deep in Mother love.

The variations of experience and behavior are so great that you will always be reckoning with an unknown quantity when attempting to foresee conduct. Supervision will reduce the factors of chance to a minimum, particularly if the unfortunate has reason to feel that his supervisor is not a counterpart of the terrible Jehovah of old but an understanding friend to whom he can go for help in a crisis, and advance in a period of discouragement.

With reference to the placement of the defective in industry we really know nothing definitely. It was only such incidents of the war as the shortage of labor, and the examination of the wounded for industrial re-training which awakened us here in Canada to the fact that a great deal of the necessary labor of the world was being carried on successfully by persons whom we are wont to grade as mentally sub-standard. I have no sympathy with the Vocational Guidance extremists who dream of labelling every child for some one and particular niche in life. Success involves complex psychological factors of which these enthusiasts are blissfully ignorant. I am not convinced that "job sampling" is a bad thing. I am quite sure that we should not want, and certainly will not be allowed, to take away from the employer, the right to select his own labor. What we ought to do is to study industry from the standpoint of what work is actually being satisfactorily done by what one must think of as the "successful feeble-minded." We know that the absorption of the feeble-minded in industry goes on, in a haphazard manner, but we only make actual contact with this fact when the worker falls out of step. That is to say, we see the anti-social in our clinics and then we find that generally they have an occupational rating of some sort. In the case of some of the war disabled we accidentally discovered mental handicaps although we were primarily conducting a study because of physical injury.

As to the expense, we know absolutely nothing about what it will cost because we do not know what the results will be. We Cana-

dians are generous givers. Our hearts and purses are open to every cry for assistance whether it comes from within our own borders or from the uttermost ends of the earth. I sometimes wish that we would give less and invest more. In the matter of the endowment of research we do not do ourselves credit.

With the feeble-minded in our midst we have a problem which yearly costs us enormous sums because of crime, delinquency and disease, sorrow, poverty and waste. Are you content to carry this burden indefinitely? Or will you control it as you have done with typhoid and are doing with tuberculosis?

One system of control is known to you—segregation. On a large scale this would be very expensive and scientifically wrong. It would be economically wasteful and would do a great injustice to the many who have capabilities for carrying-on in the community. Another solution is the cold-blooded suggestion of sterilization. This is not only repugnant to our ideals but is open to other criticisms as well. The alternative is supervision.

The community that has the vision to invest money in this experiment and the patience to forget its investment until sufficient time has elapsed to evaluate the result, will enshrine itself in fame in the field of social hygiene.

I think many of us are becoming dissatisfied with our present patchwork methods.* In a report from the T. G. H. Psychiatric Clinic, it is to be noticed that in 188 cases, 13 can be struck off as being neither definitely insane or mentally deficient. There were 101 mental defectives, 33 of the 188 were recommended for institutional care, 12 for deportation, and 3 children for special classes, a total of 48. One wonders what is going to happen to the other 127? You cannot blame the clinic for this state of affairs, society makes no provision for anything except the diagnosis of non-institutional cases.

In conclusion ladies and gentlemen, may I say a word about immigration. In 1919 60 per cent. of the mentally defective children in the Public Schools of Toronto were of non-Canadian birth. The figures from the Prairie Provinces regarding mental defect and insanity, crime, illegitimacy and dependency (and these three are closely related to mental defect and insanity), all tell the same story. Conditions at our chief ports of entry are greatly improved. Last summer the ratio of admissions refused for reasons of mental

*The views which I have expressed here are becoming pretty general among mental hygiene workers. As far as I know the first published suggestions were made by Dr. Jessie Taft in *Mental Hygiene* Vol. 2, No. 3.

defect was larger at Quebec than at Ellis Island. But it behooves us to watch our doors including the side entrances, very closely if we are going to start any house-cleaning within.

TO SUM UP.

Those at the lower end of the scale in mental defect do not constitute a grave danger to society. Their condition is recognized and they are institutionalized.

Society suffers most from those whose defects are not apparent on the surface. This type adjusts or maladjusts itself to social laws and moral codes with no other help than blind chance.

When these handicapped individuals are brought to light, it is always after the damage has been done, and diagnosis can do no more than point out the reason for careers of inefficiency, prostitution, vice and crime.

Those who are inherently incapable of social adjustment constitute only a minority of the total defective class. The majority could be saved from errors in judgment if they had training, guidance and supervision.

No single plan will solve a problem as complex as that of human conduct, but the training and supervision of the defective will reduce the present cost to society enormously.

The School Programme and Sex Education

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WE of our generation unfortunately got most of our instruction in sex matters from impure sources. Our Victorian parents were either too shy or too ignorant to enlighten us. To our innocent and natural questions about the origin of babies they either answered by lies such as "the doctor brought it in a black bag" or "it grew in the strawberry (or cabbage) patch," or they evaded the issue. But our curiosity remained unsatisfied and answers were sought elsewhere. To our lasting hurt there were always filthy-minded companions at hand who were more than willing to pour misinformation into our ears. Some this knowledge turned into prudes, while most of us were the losers by it.

Parents and teachers now recognize that if this knowledge about sex is not gained from a pure source, it will be gained from an impure one. The problem is not one of sex education or no sex education, but one of pure instruction or impure instruction. Children do not remain in ignorance of sex matters; they, therefore, should be rightfully and carefully taught.

But sex instruction is not sex education; it is only a part of it. Information about sex is not even sufficient to keep a person on the narrow, moral path, else we should find doctors and nurses the most moral of human beings, and they would be the last to claim this for themselves. Sex education involves (1) a training in right habits; (2) a development of proper attitudes and ideals regarding sex; and (3) the imparting of information.

The proper place for sex education is the home, and the proper teacher is the parent, especially the mother. But the home, as in so many other matters, has fallen down in this task, and the burden has been shifted to the school. Our grandmothers would have been horrified to learn that cooking and sewing were taught in schools, nay, that university degrees were given in domestic science, but we view such progress with a dispassionate eye. So it will be with sex education. We look askance at it as a school subject, but our grandchildren will wonder why a training which was so necessary

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to a healthy parenthood and citizenship should have been left to chance and the gutter.

Still there are tasks in sex education that the home cannot evade. The pre-school age, so pregnant with possibilities in habit training, is one in which the mother is the chief, sometimes the only teacher. We now know that the sex instinct does not lie dormant for fourteen years or so, and then suddenly blossom forth fully developed; it is a slow developing instinct in which early manifestations may be discovered even in the first year of life. By pretending that it did not exist in early childhood, or thinking it a shameful and forbidden thing, Freudian psychologists tell us that incalculable harm has been done. They probably overestimate the part that sex plays in life, but making every allowance for exaggeration, we know that the repression of the sex instinct has ruined many a life.

Before pursuing this argument any further we may turn for a moment to the school and sex education. The school is a conservative institution already overburdened with subjects. Why add another to the list? Further, arithmetic, reading and writing are not instinctive. Sex is an instinct, that is, it will develop of itself with the slightest of stimuli from the environment. Can an instinct be made a subject of instruction? Is it not better to let things be, or teach sex, if we must teach it at all, incidentally? These are pertinent questions, too important to be shelved or evaded. The answers to them seem to be that sex is so vital to the individual and the community that its development and guidance cannot be left to chance; and that incidental instruction always means in the long run no instruction at all.

This being the case we must frankly face the issue. We must realize that there are stages in the development of children—infancy, babyhood, childhood and adolescence—and for each of these there are appropriate methods of approach. Moreover, students of the subject tell us that the sex instinct involves two semi-independent sets of phenomena. The first of these are the physical phenomena known as tumescence and detumescence, the second the contractation impulses which involve mind and feeling. In infancy, babyhood and early childhood there are few if any contractation phenomena; sex is solely a physical matter. Later, contractation or emotional impulses appear finally centring around the mate whom we choose for life.

Early education in sex then involves mainly training in right habits and proper attitudes. The aim should be to keep sex development normal, and to keep contractation impulses from making too

early an appearance. The allaying of the natural curiosity of children with such simple yet correct information as they can understand is an important precept at this stage. Young children in the family should become accustomed to sex differences through seeing each other in the bath. Nudity at this stage has a positive moral influence. They should be taught in practical fashion the virtues of physical exercise, especially in the fresh air; of daily baths which should become cooler and cooler as they grow older; of hard beds without any companions to share it; and of loose and hygienic clothing. My old schoolmaster used to tell us, "Boys, remember that the devil hates cold water; give him plenty of it!"

The importance of a proper attitude on the part of the parent or teacher is most important at this and all subsequent stages. The proper attitude is that of a dignified frankness, not that of shame, or mystery, or frivolity, or vulgar familiarity. The child's confidence must be kept, so that he comes to his father (or mother) for anything he wishes to know. A little later, when he comes into contact with the filthy-minded school companion anxious to initiate him into the mysteries of sex he can say, "I know all about that, my father told me, and I don't want to hear about it from you."

Coupled with this training there must be contemporaneous development of ideals of purity, reverence for parents and parenthood.

As the child reaches nine or ten years of age the teacher must perforce play his part. Just what curriculum should be offered is a matter of dispute. I can only suggest one or two methods of approach. In connection with nature study the essential organs (the sexual organs) of a plant can be taught. The stamen with its anther, filament and pollen grain, is the male generative organ; the pistil with its stigma, style and ovary the female. The necessity for the fertilization of the female ovules (eggs) by the male pollen before the seed will ripen, can be taught to quite young children. Animal reproduction can be best approached by the study of fishes. Here the milt of the male and the roe of the female can be shown to correspond with the pollen and ovules of the flower. Later, in school life, the universal law of development of all animals from fertilized eggs can be shown. The relation of the milt of fishes to the semen of man will be readily seen.

If children are accustomed to biological work in which scientific terms are used a great gain will be made. Knowledge of the method of procreation of humans will not come as a shock, but will be regarded as a natural and therefore pure phenomenon.

Special instruction regarding the possible abuse of sex organs by boys, and of the phenomenon of menstruation to girls, will have to be given. The ideal teacher is, as before, the father for the boy, and the mother for the girl. But too often this solemn duty will be left to the teacher, man and woman, respectively. Not everybody is fitted to give it. According to Bigelow the following classes of individuals are unfitted:

(1) Those who cannot talk calmly and dispassionately on the subject.

(2) Those with an abnormal outlook on life, who are too readily influenced by psychopathic literature.

(3) Insufficiently informed people who tend to stress the abnormal in their presentation because of hasty preparation.

(4) Those who are pessimistic as a result of unfortunate personal experiences.

(5) Those of flippant attitude and questionable ethical behaviour who cannot command the respect of their pupils.

The proper preparation of teachers is a "*sine qua non*." In Canada practically nothing has been done in this regard. In the United States the Interdepartmental Social Hygiene Board appropriated \$300,000 for each of the two years 1918 and 1919 (my latest information) to further such instruction. A great proportion was spent in introducing courses into normal schools and universities, about thirty institutions taking part. Teachers College in New York City has offered courses for some time past to its teachers-in-training. Is it too much to hope that Canada will arouse herself soon to the necessity of such work?

Lastly, when the boys and girls are near the end of their high school course or beginning a university career, the topic of venereal diseases may be broached. A useful method of approach is through bacteriology and the relation of bacteria to the production of disease.

After a discussion of diphtheria, typhoid fever, toxins, anti-toxins, antiseptics, disinfectants, preventive measures to secure uncontaminated food and drinking supplies and such topics, it is then a simple matter to allude to the peculiar proneness of the sexual organs to infection and the consequences of abuse or infection through ignorance.

But whatever methods of sex education be adopted, the prime necessity of inculcation of right attitudes and proper ideals should never be forgotten. With these things secure everything else follows naturally.

Law and Morality

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O UR present system of Jurisprudence is not something which has been handed down to us fully formed and developed. It has been a gradual growth, a tree whose roots stretch back unseen through dark and misty centuries. Primitive man had no idea of law or justice as we understand these terms. He had an instinct for revenge, a life for a life. Even in Roman law this idea of private vengeance prevailed. The kinsman who did not avenge his kinsman's death was the accursed of both gods and men. He could not share in the inheritance. Mankind has reached a higher plane when this idea of private vengeance is controlled and the idea of compensation for injuries has arisen. A much higher plane is attained when the personal element has disappeared and when the State as the guardian of its citizens considers wrongs done to them as being done to itself, prescribes penalties for the doing of these wrongs and enacts means of enforcing these penalties.

Law has thus passed from being the sole concern of the family of the injured to being the sole concern of the State. In the realm of international law we are at the family stage, the stage of private vengeance. A nation for a wrong, real or imaginary, takes up the sword against nation just as primitive man rushed against primitive man. Can we not now discern the clouds that hang dark and heavy over a saddened world breaking before the glorious dawn which ushers in the day when nation shall no longer march against nation, when a federation of nations will consider wrongs done to one of its humblest members as done to itself, will prescribe penalties for the doing of such wrongs and enact means of enforcing these penalties? A great forward march by the nations of the world.

"Till the war-drum throbbed no longer, and the battle flags were
furled
In the Parliament of men, the Federation of the World."

Read before the Hamilton Social Hygiene Council, January 12th, 1922.

The enforcement of law has also developed. Law itself resembles a strongly built and well-tested engine capable of carrying safely its load of human freight through mountain defiles and over swampy marshes. Without, however, very careful drivers, hard-working and conscientious roadmen, it would never accomplish its journey. For its effectiveness law depends upon those who administer it. Mere procedure in court is as old as the days of Homer. There is a trial scene depicted on the shield of Achilles. What has changed so much in the last century has been the attitude of judges and counsel, of laymen who make the laws and of police officials who directly enforce the laws, towards the violators of the law.

About ninety years ago Henry Hawkins, afterwards the famous Lord Brampton, looked out of a window in the town of Bedford. He saw a cart drawn by a farm horse and led by a working man coming slowly up the village street. Leaning on the tail board of the cart were a middle-aged labourer and his wife. When the cart approached the window at which young Hawkins stood he saw what appeared to him to be a bundle thrown upon the straw in the cart. This bundle represented the remains of a young boy of 17 years of age, the only son of the labourer and his wife, who had been hanged that morning in Bedford Jail for setting fire to a stack of corn.

This was not an isolated occurrence. A few days ago I read the Crown Calendar for the Lincolnshire Lent Assizes holden at the Castle of Lincoln on Saturday, the 7th of March, 1818. On that Calendar there was not a single charge for which under our present Criminal Code the judge could inflict death, or even imprisonment for life. There was not a single case of rape, murder, treason, or sedition. Yet of seventeen persons against whom the Crown secured a conviction, no less than fourteen were sentenced to death.

George Crow, aged 15, was charged on suspicion of having entered the dwelling house of S. Holmes about 7 o'clock in the morning, breaking open a desk and stealing three £1 notes, 3s. 6d. in silver, and a purse. Sentence death.

Thomas Young, aged 17, was charged with having about 11 o'clock at night, entered the dwelling house of John Ashlin, with intent to commit a robbery. Sentence death.

John Marriott, aged 19, was charged with maliciously and feloniously setting fire to a stack of oats. Sentence death.

All through the Calendar, like a recurring decimal, appeared the dread words, "Sentence death." Even for young women there was no pitying tear.

Elizabeth Eno, a young woman, aged 19, was charged with having in company with William Walker burglariously entered the dwelling house of William Trentham, stealing a sum of money in gold and silver, several county bank notes, and a red morocco pocket-book. Sentence death.

To-day George Crown would have been sent to a Juvenile Court, been examined by a psychiatrist and placed under observation. His environment and his family history would have been all placed before the Court. He would in all probability have received a light sentence, perhaps a lecture and been sent home in company with his father. What a change from the days of George the III! Yet in days when law was so administered there lived the great souled Johnson and the gentle Goldsmith, the eloquent Burke and the learned Gibbons, Reynolds with his incomparable brush and Garrick with his incomparable mimicry. All of them great men, most of them good men. Carlyle would have made short work of criminals. He would have swept them into a bag and thrown them over London bridge. Brotherhood of man! The sage of Ecclefechan would have no brotherhood with such.

The present attitude towards law offenders cannot be more clearly stated than in the words of one of our own judges: "To allow young men and women and adults of both sexes to appear before magistrates and judges and to be tried and condemned without any effort being made to ascertain the cause of their downfall, their previous environment, their mental condition, is, in the light of modern thought, a most unwise and costly mistake. It judges the mentally defective and others as if he or she was entirely responsible and it ignores the costly burden upon the State caused by term sentences which permit, after an interval, the criminal to return to society to again resume his career of vice. It is the duty of every judge to endeavour to deal with crime so as not only to punish the particular offence, but to give to the condemned person an opportunity to profit by his experience and to reform."

"The cause of their downfall"—"Ay, there's the rub"; the friend whom we have known for years does something at which we stand aghast. It is incredible. How then can we reach the secret springs which cause the youthful house-breaker to pursue his life of crime or the prostitute to ply her trade?

Not only has this personal interest in the offender permeated the bench. It has also permeated our police department. A city detective informed me that he had certain young men in his district whom he was looking after. They were the class who were

likely to drift into crime. He was taking an interest in them and trying to keep them on the right path. Preventing crime rather than detecting the perpetrators of it.

Morality is also a gradual growth. I am using this term in its widest possible meaning. As embracing all the relationships by which man comes into contact with his fellow man or sister woman, commercial morality, sexual morality, social morality. No one is so presumptuous as to believe that we have attained, or are already perfect. With Rabbi Ben Ezra we proceed along life's highroad believing

"The best is yet to be,
The last of life, for which the first
was made."

What relationship exists between law and morality? Law is a record of the gradual development of the moral conscience of the nation. Law is the offspring of morality. Morality is not the child of law. If all the ills which affect mankind socially could have been cured by placing a few lines on our Statute Book, this world long ago would have been a Paradise of Angels. It is only, however, when men and women have fought valiantly and long, enduring persecution, buffeting derision, that in the fullness of time the true child law is born. Slavery was not abolished in America until the American conscience had been aroused and until young and old America had read "Uncle Tom's Cabin." The vile and iniquitous system of imprisonment for debt was not abolished in England until the English national conscience was awakened and all Englishmen had read the words of Charles Dickens.

Recently "The Venereal Diseases Act" was placed upon our Statute Book. What hath gendered it? The social conscience of the nation aroused by the awful disclosures of war days. What was brought so vividly before the nation was the utter loathsomeness of the disease. The infection of the innocent child and the newly-wed bride. What did not enter into the social conscience was a higher ethical moral standard. To-day the law shows this defect. This Act is not perfect. It gives the Medical Officer of Health tremendous power. Under it without any trial he can hold a person in jail until such times as he is satisfied he or she is free from disease. This is contrary to the basic principles of English law. The Legislature contemplated the Medical Officer of Health detaining persons infected but it provided no detention homes. By an Order in Council the Lieutenant-Governor designated jails as places of detention. What was intended to be treated as a disease

is treated as a crime. The British people did not go so far. All they did was to set up clinics and afford free treatment.

True law being the child of morality the aim and object of those who strive for better citizenship should be to educate the moral conscience of the people. Nothing is more fallacious than to imagine that we shall behold a new heaven and a new earth, if we get shorter hours of labor, better housing conditions, and if we fail to get along with these, a higher social ideal. History shows this. Experience proves it. Statistics confirm it. There is no necessary relationship between poverty and immorality. The Irish nation is the poorest nation in all the galaxy of nations which form the British Empire, yet in the poorest part of poor Donegal, where father, mother, children, cows, and hens all live within four walls, incest is practically unknown and illegitimacy is lower than in any other country. A high moral ideal is there. Of the crowd of girls who come to our cities annually, the best protected are probably the domestic servants. They have a house to which to go, a comfortable room and reasonably good clothing. This class, however, furnishes by far the greater number of prostitutes. In a Toronto institution out of 75 cases examined 36 were domestic servants. Factory operatives came next, a total of 12. This is not confined to Toronto. In Bedford jail, an institution to which prostitutes are committed by the New York State, out of 647 sentenced there, 37.56 per cent. were domestic servants. Fancy operatives came next with a percentage of 17.62. Those who gave as their reason for their downfall the fact that they were out of work amounted to only 14.27 per cent. The American born white is better housed and has a better environment than the foreign born white, yet the American born white contributes more to the ranks of prostitution than the foreign born.

If law is a record of the gradual development of the moral conscience of the nation does our present criminal law regarding sexual offences represent the moral conscience of the nation? An Englishman writing in 1912 said: "We all disapprove of prostitution but we do not all approve of purity." Whether this can be said of the Canadian people or not you are judges.

Our criminal law does not prohibit impurity. Adultery is not a crime in any province of Canada save one: the province of New Brunswick. In England it was punished by the Ecclesiastical Court. On their abolition it was not enacted as a criminal offence. Illicit sexual intercourse between consenting parties over fourteen years of age even for gain is not prohibited. This is qualified in

effect by holding that in some relationships consent cannot be given, or if given is not fairly obtained, the relationship of guardian and ward, of certain employers and their employees, of parent and child, or step-child, or foster child, of persons under contract of marriage providing the woman is under twenty-one years of age and of chaste character and the man is over twenty-one years of age.

Our criminal law also prohibits any one having illicit connection with a girl of previous chaste character under sixteen years of age and also prohibits anyone over eighteen years of age seducing a girl of previous chaste character under eighteen years of age.

This latter criminal prohibition was passed last year. It puts the young man and young woman on an equal basis. If the young woman is protected until eighteen years of age from giving way to passion so is the young man. Some organizations aim at raising what is known as "the age of consent" to twenty-one years. If so, the age of consent for young men will also be raised to twenty-one years. Should they succeed the last state of our law will be infinitely worse than the first.

The keeping of a bawdy-house has been a criminal offence for over half a century. Not because the law considered it immoral, but because the traffic to it made it a nuisance. It is still in our Criminal Code indexed under the head of nuisances.

Prostitution is not a crime unless a woman is living for the most part by that method. The prostitute is not a danger to the community save as a spreader of disease. She is ostracized. The real danger to society is the semi-prostitute, the woman who purchases preferment in factory and office over more industrious and honourable girls by selling herself to those from whom she can gain preferment.

If Law is a record of the gradual development of the social conscience of the nation what has been the fruit of the labor of all those, who for the past quarter of a century have been struggling for a better condition? What has been the effect of all the speeches, pamphlets, resolutions, sermons, and conferences that have aimed at a better social condition?

In our own province we are now enjoying part of the harvest. On the 1st of October, 1920, "The Mothers" Allowances Act" came into force. By this a widow with dependent children or a mother whose husband is an inmate of a hospital for the insane in Ontario or whose husband is permanently disabled and incapable of contributing to the support of his family may receive a monthly allow-

ance from the Government toward the support of her children. A most beneficent Act—one which has caused many a widow's heart to leap for joy.

The year just closed has seen "The Parents Maintenance Act" passed. This Act made a son or daughter with means liable to contribute to the support of their dependent parents. It also provided a summary method of enforcement.

In the same year there was also passed "The Children of Unmarried Parents Act." By this Act the father of an illegitimate child was made liable to support the child until it had attained the age of sixteen years. He was also liable to provide for the expenses of confinement and for the care of the mother three months preceding her confinement and a reasonable time thereafter.

England, that slow-moving, conservative, old-fashioned country, has years ago outstripped us in her benevolent social legislation.

What further laws is the awakened social conscience of the nation going to enact?

There will be the legal recognition of the feeble-minded. At present our criminal law holds every man and woman responsible for the acts done by them, unless he, or she, is proved to be insane. This unfortunate class of feeble-minded persons will not be punished for what they were not wholly responsible for. They will be looked after by the State in institutions which will give them the utmost liberty in keeping with the safety and welfare of the rest of the community.

Divorce will be as accessible to the poor as to the rich. What justification can society to-day give for granting a wealthy woman the privilege of obtaining a divorce and having a home and children and refusing to grant the same privilege to the poor? Many young women in our cities abandoned by profligate husbands have after some time, recognizing the hopelessness of obtaining a divorce decided to live in what we now describe as immorality. The Angel who records the sins of mankind will probably, as in my Uncle Toby's case, drop a tear upon such entries and wipe them out forever.

There will be a great industrial change. During the past century we have passed from an agricultural age to an industrial. Formerly in the stillness of evening the weary traveller could hear the metallic click of the cobbler's hammer and the humming of the spindle from a hundred cottages. Science with machinery in its train has changed all that. No longer are our workmen brought up in the country air taking their pleasures on the village green.

"Sweet Auburn, thy sports and pastimes charm no more."

We have passed completely to an industrial age. What has this great industrial age done for the common man, for the mothers of the nation? It has brought the slum, the one-room tenement, the monotony of machine employment, the impairment of health, the dread spectre of unemployment. Soon, very soon, the nation is going to demand that Industrialism must take care of what it has created. If it cannot, or if it will not, Industrialism must go. Every institution in the last analysis must be judged by its ability to fit normal human flesh and blood. There was a time when a silk weaver could toil 17 hours a day and then not have bread enough to eat; when a haughty French aristocrat could tell the starving peasantry that if they were hungry they might eat grass. But it was also at this very time that France—

"In wrath her giant limbs upreared

And with that oath, which smote air, earth and sea.

Stamped her strong foot, and said she would be free."

I myself have seen an institution far more firmly rooted than ever Industrialism was, or is. I have seen it almost in a night by its overweening insolence laid lower than the lowest.

When Irish landlords looked upon their tenants as mere chattels from which money could be ground; when an Irish landlord, because one of his sheep had fallen into a ditch, and he thought it had been stolen by a tenant, set fire to 20 cottages and drove men, women, and children through the wild mountains of Donegal—then it was that the shots fired from behind hedges were the opening cannonade in the great battle which was to shatter landlordism to the seven seas.

With Industrialism recognising its responsibilities, we shall no longer behold the young mothers of our nations, wan, haggard, and an hungered, literally giving their very life's blood in order that the nation may live. No longer shall the old man beg to be sent to our jails for shelter in the Winter of their life. We shall recognise that they are our conscripts in the great battle of labor and that fighting our battles they have been so cruelly marred.

Chesterton sometime ago wrote a book entitled "What's Wrong With the World?" He sums the matter up in a parable. A few years ago a London doctor suggested that the hair of all the little girls of the poor should be cut short. Why should it be cut short? Because in a percentage of them there was found to be lice. Why was the lice found? Because the mothers did not attend to the

childrens' hair. Why did the mothers not attend to the childrens' hair? Because they had to work in order to meet the high demands of living. Why was living so high? Because of usurious landlords. Chesterton at this time looked out of the window and saw a little girl with red hair crossing the street. "With the red hair of that one she urchin of the gutter, I set fire to all civilisation." Empires may rot, the pillars of society may be shaken, the roofs of the ages may come toppling down, but that little girl shall have her hair. Her mother may bid her bind her golden locks, for that is her natural pride, but all the kings of the planets shall not bid her cut it. Industrialism was made for man, not man for Industrialism.

If law is a record of the gradual development of the moral conscience of the nation no true advancement is possible for the State or the community without higher moral ideals. Ferret-like we may cause vice to bolt from one lair. It only scurries to another. There is no true advancement. These ideals must be implanted in the homes, amongst the youth of the nation. When Hamilcar, the old Carthaginian General, felt his end approaching and saw Rome still victorious, he took his young son Hannibal to the shores of the Mediterranean. Pointing over its blue waters he said: "My son, yonder lies Rome! I want you to swear by the gods of your fathers that whether you live many days or few; whether you die at home or abroad, you will live and die the enemy of Rome." Hannibal, as history shows, was faithful to that ideal and almost brought the proud mistress of the world to her very knees. If throughout this far-flung Dominion lofty ideals and high principles prevail, we shall have fairer cities in which to dwell, we shall have a greater and nobler Canada to which to belong.

Life Problems of Social Hygiene

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SOCIAL Hygiene in its broadest sense is concerned with all aspects of social health, but the usage of the word on this continent has limited the term to those social health problems which directly or indirectly have grown out of the sex instinct. The four lines of attack on the problem of social hygiene in this sense have been generally education, recreation, legal and medical. The social hygiene problems of Great Britain and Canada have been concerned until recently chiefly with one aspect of this subject, the medical aspect, i.e., the treatment of venereal disease.

Venereal disease is a symptom of ill health in our social body, and one does not deal long with this side of the problem before realizing that the cure and prevention of these diseases cannot be accomplished by the provision of medical means alone, but that the medical, legal, educational and recreational side of the question must be considered together, if the disease is to be prevented and medical measures made even reasonably efficient. It was a realization of this fact that led several of the branches of the Canadian organization dealing with this problem to recently change their name from the Council for Combating Venereal Diseases, to Social Hygiene Council.

The facts concerning the prevalence of the venereal diseases in our midst, as revealed chiefly through the examination of army recruits, came as a startling surprise to our people. The popular education carried on during the war regarding the serious nature of these diseases and their consequences, not only to the individual but to the nation itself, was sufficient to change the attitude of the public toward this question. The cure and prevention of these diseases ceased to be an individual matter, and it became a matter of national concern that they be treated and treated until cured or non-infectious, the treatment to be paid for, if necessary, out of public funds. It was this new attitude on the part of the public

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that made it possible for the Governments to bring in legislation dealing with the control of venereal disease.

The Venereal Diseases Prevention Act of Ontario which became law July, 1918, was modelled after legislation already existing in New Zealand and Australia, and was the first of its kind in Canada. The other provinces rapidly followed the example of Ontario in this respect, and at the present time all the provinces have legislation dealing with the control of venereal disease, with the exception of Prince Edward Island. The administration of the Acts is in the hands of the local Medical Officer of Health, and wide powers are given him through the various provisions of the Act, in order to prevent the spread of infection from these diseases.

The main provisions of the Ontario Act are as follows: The Medical Officer of Health may order the examination of persons under arrest or in custody, or of others, upon receipt of credible information, whom he may reasonably suspect of being infected with venereal disease.

If upon examination such persons are found to be diseased the Medical Officer of Health may give such further orders for their detention, isolation, as he may consider necessary to prevent the spread of infection by them. He may also issue orders to such persons prescribing the course of conduct they must follow in order to avoid the exposure of others to infection and in regard to treatment, and may require them to produce a certificate from time to time, stating that they are under treatment. The Medical Officer of Health may require hospitals receiving public grants to make provision for the treatment of these diseases. Suitable penalties are provided for breaches of the Act or of orders lawfully given under the Act.

In Toronto where the Act has been rather consistently enforced since it became law, the following results have been obtained: During the last year, January 1st, 1921, to December 31st, 1921, 1,126 persons were dealt with by the Department of Public Health under the various provisions of the Act. Of 244 persons ordered examined 121 were found to be diseased. These were persons referred to the Medical Officer of Health from various sources as the contacts or sources of infection of other diseased individuals. Many of them were not aware they were diseased, and few of them had ever been under treatment; 368 persons were placed under treatment. These were persons who upon examination were found to be diseased, and of others reported by private physicians and clinics because they refused treatment. During the same period, of the

persons examined while in custody, 175 were found to be diseased, a certain number of these were detained for varying periods of time after their term of sentence had expired because of the infectious nature of their disease or their mode of living made them a menace to public health.

The source of the new cases reported during last year is interesting, and is as follows:

Courts	218
Clinics	204
Military	151
Jail	144
Individuals	51
Police	34
Public Health Nurses	25
Other Boards of Health	20
Private doctor	19
Mercer Reformatory	10
Other Reformatories	2
Social Agencies	2
Good Shepherd	1
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Total	881

You will see that the larger number of these cases were reported by the courts. This number is made up of persons who have appeared in court charged usually with sex offences, and as revealed by the evidence given, have been exposed to venereal disease. Of these 218 persons, 86 men and 134 women, 124 or 57% were found to be diseased. From a public health point of view this source of case is a most important one, because these are the persons who because of their conduct are the most prolific sources of infection. By means of the Venereal Disease Prevention Act much has been accomplished in the interests of public health. Many cases of these diseases have been discovered and placed under treatment and treated during the most infectious period of the disease. That the principle behind the Act is sound and has the backing of public opinion is proved by the fact that in Toronto at least the health authorities have never failed to secure the support of the courts, before which they have brought these cases.

In the Legislature of 1920, the Dominion Government granted \$200,000.00 for the work of venereal disease control. This sum was to be divided among the provinces on a per capita basis and

granted on condition that the provincial governments furnish an equal amount and fulfill certain requirements laid down by the Dominion Government. Up to date the provinces, with the exception of Prince Edward Island, have accepted the grant and are carrying on work with venereal diseases. Ontario has had for two year \$114,000.00 to do this work. This money is administered by the Provincial Board of Health, Division of Venereal Diseases, and the activities of this Division include the establishment of free clinics, the examination and treatment of persons in penal institutions, the manufacture and distribution of the drug used in the treatment of syphilis, and a campaign of education. Thirteen clinics have been established in eight cities as follows: Ottawa, Brantford, Hamilton, Toronto, Windsor, London, Fort William and Owen Sound.

During the year, January 1st, 1921, to December 31st, 1921, 40,707 treatments were given in these clinics. During the same period 21,564 treatments were given in penal institutions. The clinics accomplish a very valuable public health service, not only in preventing the spread of venereal disease through the provision of free treatment for all, but more especially by locating and bringing under treatment other diseased persons, the contacts and sources of infection of patients under treatment.

You are familiar, I am sure, with the work of the volunteer organization dealing with this problem. The Canadian National Council for Combating Venereal Disease, which was modelled after the British society of the same name, was organized in 1919, and now has branches in many of the larger cities. Valuable work has been done, chiefly along educational lines. In Canada, then, and especially in Ontario, we are well equipped to deal with the disease end of the social hygiene problem. We have splendid clinics well equipped and staffed and paid for out of public funds. Some of the best medical men of the country have given and are continuing to give freely of their time and thought in the treatment and study of these diseases. We have a good law well supported by public opinion to deal with refractory and dangerous individuals. We have a well organized volunteer society carrying on constantly a campaign of education. It would seem then that a few more years and venereal disease would be a thing of the past, that gonorrhoea and syphilis would disappear from our fair Canada, never to show their ugly faces here again. And yet—we who are working with the problem know that this is not true, and at times we are overcome with an almost overwhelming sense of failure, for we real-

ize that although we may with infinite work and patience succeed in curing a few of these diseased individuals, our clinics will always have new recruits, and that the hope of the cured patient remaining cured depends upon his or her conduct, over which we have no control. During the year, January 1st, 1921, to December 31st, 1921, 636 new untreated cases of syphilis were admitted to the venereal disease clinics in Toronto. At a morning clinic held lately at one of our hospitals, ten young men applied for treatment for gonorrhoea, contracted recently on the streets of our own city of Toronto. I suppose Toronto is not very different in this respect from other Canadian cities of the same size.

These young people expose themselves to diseases for which in some cases there is no hope of cure and whose consequences reach through them to their children and their children's children with as little or less thought than they would expose themselves to a case of measles. What is the source of this never-ending supply of diseased persons. We might as well face the facts as they are. It is true that the patients coming to our attention include those who are diseased through no fault of their own, the occasional person who has been infected in the course of his or her work, and the innocent wife and the baby infected before it was born, but in the background of each of these cases is seen the sinister figure of the prostitute (male or female) who is the original cause of it all.

Whatever may be our attitude toward the moral side of this question, the physical facts remain the same. Venereal diseases are the result of sexual promiscuity, not as the punishment for breaking a moral law, but because the proper condition of warmth and moisture necessary to the life and growth of the spirochaete and the gonococcus are obtained in the mucous membrane of the human genitals, and it is this fact which makes prostitution the greatest source of infection from venereal disease.

How, then, shall we rid our communities of prostitution and other conditions which lead to the spread of venereal disease, and by whom shall this be done?

In the case of the other communicable diseases, the interest of health authorities is in the source of the disease rather than in the disease itself. In typhoid fever, for example, medical and nursing care is provided for the sick patient, but the real concern of health authorities is to find and destroy the milk or water or oysters, which contain the typhoid bacilli, so that others may not be ill.

In the matter of venereal disease, however, the sources are not so easily dealt with. They go deeply into the make-up of our society

and the individual himself, and it will need the combined help of all the best elements of the community to deal with and remove them. It is for your help in this direction that I appeal to-day.

The patients attending any of the clinics for the treatment of venereal disease may be divided into two classes. There is the patient who has become infected innocently or otherwise, but realizing the serious nature of the disease and the necessity for treatment is glad to avail himself of the treatment provided and will obey implicitly the orders of the physician in regard to treatment and measures to be taken to avoid the spread of infection from him. These patients give us no trouble and good results in curing the disease are obtained in regard to them.

There is another type of patient on whom treatment is practically wasted. These patients evade treatment if possible. They drift in and out of our clinics, losing themselves in the maze of the city's rooming house district, and reappearing in hospital, court or reformatory. Many of them are promiscuous sexually that a complete cure in their case is impossible. After months of intensive treatment in jail or reformatory, they may be discharged clean, only to reappear a few weeks later reinfected. It is this type of individual who is the chief source of the spread of venereal infection, and it is with this person we must deal and whose mode of living we must alter if we ever hope to reach a solution of the venereal disease problem. In working for any length of time with this class of persons one cannot help coming to certain conclusions in regard to them and the possibility of doing anything to help them. From my own experience I would divide them roughly into three groups, as follows:

1. The old offender.
2. The mental defective.
3. The delinquent.

The hope of doing anything constructive with these persons would depend upon the group to which they belong. The old offender is the man or woman who is well known in the courts and reformatories. Many of them are found to be of normal mentality when examined. Most of them drink to excess, others steal, a few are drug addicts. They are nearly all sexually immoral, not habitually but casually, the women usually in order to buy drugs. Along the way somewhere they have acquired venereal disease, and they drift into our clinics. They have not the necessary stamina to continue treatment until cured, but the treatment received during their frequent terms in jail is usually sufficient to keep the disease in

check, and they are not a very serious health problem. It would be difficult to suggest measures for the rehabilitation of individuals of this kind. The trouble, whatever it is, seems to go too deeply into the make up of the individual for human hands to reach, and religion which has done wonderful things in a few of these cases seems to be the only force strong enough to bring about a change of heart and of conduct in persons of this kind. In this class, too, are the older men and women, usually of normal mentality who come into the courts charged with procuring, keepers of bawdy houses, etc. These are the vultures of society, the men and women who live on the earnings of the miserable bodies of their victims. They frequently are not themselves diseased, but they are an important source in the spread of venereal infection, because of the means they provide. I cannot suggest any means of reformation in these cases. Fear is the motive with the strongest appeal probably to this type of person, and I can only suggest that the laws dealing with these types of offenders be enforced in such a way as to make a calling of this kind dangerous and unprofitable.

The feeble minded girl, often the dupe of the last mentioned person, comes to us from the maternity home, jail, and reformatory, and constitutes one of the most difficult problems with which we have to deal. This is the adult with the child mind, who is the prey of her own instincts and of the first person who wishes to do her harm. This is the girl who, beginning a misfit in school, continues to be a misfit at work and in her home, dragging her wretched way through life, leaving a trail of defective children and disease behind her. No amount of skilled medical and social work would help in cases of this kind. Fear has no appeal and punishment is cruelty. If proper care and protection cannot be provided for these unfortunates, the only thing to do for the safety of the public as well as the individual herself is to deprive her of the liberty she does not know how to use.

The third group is made up of individuals who need much more study than has ever been given them. In this group the women are nearly always young, some of them pitifully so—14, 15 and 16 years. Most of them have a history of sexual immorality, some of recent occurrence, some of long standing. In the course of time they come to us through the courts, or if diseased reach our clinics. In some of the cases it is quite easy to find the origin of their delinquency. The lack of good home influences, including discord between parents, the loss of one or both parents, lack of parental control, lack

of sympathy between parent and child, we find are the most important among the causes of delinquency in this type of girl.

There are other factors in the social life outside the home which contribute their share in causing delinquency. These include lack of industrial training with resultant low wages and monotonous work, lack of proper housing accommodation, and lack of proper friends and recreation. Included in this group also are girls and women whose deviation from the conduct accepted as normal by society cannot be accounted for by conditions in their home or social environment. They are the persons of normal mentality coming from homes where all the influences are conducive to right living and yet they seem to deliberately prefer to do wrong. The solution of the problems connected with the classes of persons mentioned depends, of course, upon finding and removing the cause of delinquency. In the case of the girl who has gone wrong because of bad influences in the home, it may be necessary to remove her temporarily from her home, if any good is to be accomplished for her. Homes we know ought to be the best places, and mothers the best people in the world, but as a matter of fact, we know this is not always true, and we must act accordingly. For the girl without a home we must try and provide a substitute, remembering that a home must be more than a house, and it must include some provision for fun. Every young person needs and will have a little play, and if wholesome recreation is not provided, they will take what they can get. It is my own personal opinion, and I believe our records will show, that this is true, that the beginning in a great many cases of the girl who has "gone wrong" was due not to innate perversity or a desire to earn money, but to a desire to escape from the drabness of life and to get a little bit of the joy of life in the shape of a car ride or a dance or a movie—a little bit of fun which their own hard life had denied them.

Most of the girls we deal with are able to do only the most unskilled work. One is constantly surprised at their inability to use their hands or their head. In all their lives they have never learned to do one thing well. In times of industrial depression they are the first to be turned off, and they are thrown out to make their living as best they may. I believe that in some of these cases a training in some manual occupation might solve the problem as far as they are concerned. In the joy of creating something they might forget themselves and their past and take a new hold on life.

I am reminded of Sadie, who came out of jail recently. Sadie is a frail little body of 42, who has spent most of her working life cleaning offices and working in laundries. She seems, however, to have an artistic side as she does some really fine crocheting. During one of the many times she was at the Jail Farm for being drunk, she was given a knitting machine and taught to use it in knitting socks. After she was released she came into the office one day and told us her plans. She was trying to save enough money to buy a machine to work with at home. She told us with great glee of her new accomplishment, "I've learned to make socks on a machine. I can toe off and all."

In the case of the girl whose delinquency cannot be explained through causes in her home and social environment, we shall have to look into the mental and physical make up of the girl herself for the probable cause. In the future we may require finer mental and physical tests in these cases. At present the only certificate we require is that in regard to the examination for venereal disease. We were told recently by a well known child welfare expert of a young lad of good family who was the despair of Big Brothers and probation officers because of his frequent appearances in court. The mental and physical tests made in his case showed him to be normal and still he continued to be unruly. Finally further examination by means of the X ray showed that he had an impacted tooth. The tooth was removed, and he became a child of model behaviour.

We are hearing a great deal lately about those little organs we did not know we had until recently, the ductless glands. An important function of these glands is the secreting of substances which are given off into the blood stream. The scientists tell us that upon the proper secreting of these glands depends not only our physical and mental health, but also our behaviour as well, especially our behaviour in regard to matters of sex. Dr. Blair Bell in his book "The Sex Problem" says "It may be said then that the normal psychology of every woman is dependent upon the state of her internal secretions and that unless driven by force of circumstances, economic and social, she will have no inherent wish to leave her normal sphere of action." This is a new field of study, but it may be a clue worth following in the attempt to find a solution for these seemingly insolvable cases.

I have told you of the problems that arise in connection with our work with venereal disease and endeavored to give you some idea of the type of persons who constitute our problem, and I

have suggested certain possible solutions of the problems as I see it. Any attempt to effect a solution of the problems mentioned would necessitate the establishment of certain facilities which do not at present exist, and would involve changes in the organization and methods of public bodies now dealing with these cases.

We are hearing a good deal these days of the need for court reform. We shall need many changes, especially in our police courts if we are to deal at all intelligently and adequately with the sex delinquent.

One of the best, I suppose, of the courts of this kind on this continent is that of New York City, presided over by Judge Jean Norris. In this court the procedure in regard to women convicted of sex offences is as follows:—The law requires in these cases that following conviction sentence be deferred for three days. During this time, while the woman is detained in a detention home, physical and mental examinations are made and a complete investigation is made of the home and social conditions of the convicted person. When the woman comes up for sentence, the magistrate has before her the result of the physical and mental tests, the report of the social investigation and a record of previous convictions, if any. Upon this she bases her decision as to sentence. If the woman is an old offender or a clearly incorrigible she is given an appropriate jail or reformatory sentence. If she is a beginner and there seems a chance of helping her, she is sent to one of the homes or put on probation. If her mental condition makes custodial care necessary, this is arranged, and if diseased, she is sent to a special hospital.

In our courts, as far as my own experience goes, there is no machinery which would make such a classification of cases possible. The only medical examination is that for venereal diseases, required by the Department of Public Health. In these cases permanent records are not kept or at least are not available, and an old offender becomes a "first time up" simply by stating that she has never been there before. Under these circumstances then the chances of these cases receiving sentences appropriate to the responsibility of the individual are exceedingly small, and the chances of doing anything in the way of prevention and rehabilitation are practically nil.

If preventive and curative work is to be done with this type of delinquent, we must also have certain changes in our penal institutions. There should be some classification of the institution, according to the type of person admitted, or if this is not possible,

there should be more effort to classify and separate the inmates within the institution, according to the degree of criminal experience, otherwise these reformatories cease to reform and become veritable schools of crime. Institutions of this kind ought to be more than merely places of detention. Might not the time spent by these persons in institution be used to advantage in teaching them some trade or occupation by means of which they would be able to earn a living at their discharge.

Prolonged residence in an institution tends to weaken the will of the individual concerned and make him an easy prey to the temptations that await him in the world outside. It would seem, therefore, that parole should be made use of in these cases whenever possible.

I have not made an extensive study of the laws relating to sex offences as contained in the Criminal Code, but my own impression in this matter is that it is not so much new laws that we need to deal adequately with the sex offender as a reform in the method of enforcing the laws that we have. I am not attempting to criticize those whose duty it is to enforce these laws, they are usually only voicing public opinion on the matter, and in my judgment public opinion—that is, the best public opinion has a great responsibility in this direction.

Take for example, the case of keepers of bawdy houses. For a conviction on this charge the law provides a fine of \$200.00 or six months imprisonment, or both. It rests with the magistrate whether he shall impose a fine or imprisonment, or both. As a matter of fact we know that a fine in these cases, even the maximum fine, is usually paid without much difficulty, and is no deterrent to commencing all over again. If then the public believe that common bawdy houses constitute a menace to public health and morals, they should see to it that the penalties imposed in these cases are such as to make the occupation a dangerous and unprofitable one.

In cities and larger towns where problems of the kind I have told you about arise constantly and in larger numbers, there is a great need of a body especially organized to deal with this type of person. In any city there are always enough social welfare organizations, church societies and others who are interested in the problem and would be willing to help. There is no organization, however, whose particular duty it is to look after cases of this kind, consequently sometimes when we need help most for these persons, we are unable to get it. The society I have in mind should

be a voluntary one. Call it Women's Protective League or what you will, but give it a name that will not stigmatize those who apply to it for help. There should be a paid secretary whose duty it would be to organize all the resources of the community to aid those who should be referred to her. To this society we could hand over our problem cases from clinic, court and jail, for study and for disposition. There ought to be in connection with this society a shelter or hostel where girls and women could be housed for a few days pending examination or waiting to obtain work. It seems to me that the establishment of a society such as I have mentioned would be a most important and tangible piece of work, which might be undertaken by any of the local branches of the Social Hygiene Council.

I have spoken of the lack of rooming house accommodation as being a factor in the social hygiene problem. The housing situation, which is unusually acute just now in most of our cities, becomes serious when it concerns young men and women with small income, living in a big city away from home. It seems to me that the construction of a club or hotel where young women might live on a self supporting basis would bring the best possible return in social health for the money invested. Why should this not be undertaken more generally by our philanthropists?

A home is not home without friends, and there are hundreds of young people in our cities to-day hungry and cold, not because of the lack of food and clothing, but for the lack of friendship and the warmth of good cheer. It has seemed to me that the churches have a certain responsibility in this connection. If each church could make a canvas of its neighbourhood and get in touch with the young people without homes and without friends, offering them friends and a chance of wholesome recreation, it seems to me they would be doing more to prevent the problems that we deal with than anything else I know of.

You may object that in dealing with the problem of sex delinquency and resultant venereal disease that I have emphasized too much the part played by women. I am quite aware that sex delinquency in a woman means that some man has also broken a moral law, and that men and women are equally responsible for the spread of venereal disease. I realize that the double standard of morality is largely responsible for conditions of the past that somewhere or other we must seek to change the attitude of the public toward the question, if we are going to accomplish any results.

I have told you in a general way of the causes behind the problems which come to our attention. It is important that we realize that in dealing with these problems we are dealing with manifestations of the sex instinct. This instinct which is the most fundamental one in the human organism seeks satisfaction and expressions which are at times at variance with our social institutions. The instinct is as old as the race and the institutions of comparatively recent origin. We have in this country accepted the monogamous family institution as the institution which safeguards to a maximum degree the interests of childhood, of motherhood, and of society at large. Let us seek to uphold this ideal by example and precept.

"How Life Begins"

MISS EDNA L. MOORE.

THAT so many citizens have been sufficiently interested in the work of the Local Hygiene Council to attend this Extension Course, augurs well for Hamilton. In thinking over this encouraging fact I recall an article by Miss Helen Rand in a recent issue of "The Survey." Miss Rand says, "Communities can't get anywhere unless they know where they are going; they can't accomplish anything until they know what they want to accomplish; they can't hitch their wagons to a star unless they can at least see their own special star."

The Hamilton Social Hygiene Council is planning an active campaign, and I should like to plead for a special hitching star in their program. It is the education of the immature population.

What must be taught and on whom must rest the responsibility of teaching? What objections must be met and overcome? Socrates left to the world the injunction "Know thyself." Years afterwards Marcus Aurelius said, "Man control thyself." This is logical sequence. As freedom extends and scientific knowledge adds to the power of men and women in doing evil, as well as good, the necessity of careful training of children to good moral habits, and of forming in the minds and hearts of youth, sound principles of self guidance to right conduct, becomes more and more important, than in the day of greater outside restraint and less power to do either good or evil. Our moral life must be strengthened to keep pace with the broadening of our material and social life. Otherwise the coming generation will be fully equipped to sin skilfully and without remorse.

The Moral Law and Ten Commandments must be taught and not simply as a Sunday School recitation. Their application to every day affairs should be clearly shown.

Obviously the parents must begin this education. Such knowledge is acquired line upon line. The atmosphere of the home during the years of infancy leaves its imprint upon the child. Infantile and childish impressions may become fixed. To illustrate, may I tell a story? A small boy was playing with his little sister. The

Read before the Hamilton Social Hygiene Council, Nov. 2nd, 1921. At this meeting the moving picture, "How Life Begins," was also shown.

sister said, "Let's play being married." To which her brother answered, "All right. I'll throw the dishes and you cry." Can we afford to "stand afar off" or "pass by on the other side" while the very foundation unit of civilization, the family, is threatened? Men and women must realize their parental and civic responsibilities. Ignorance is never an effective armament. True protection is in knowledge. It is impossible to shield the young mind from every source of knowledge; they are too numerous, nor do we wish to withhold the truth.

Dr. Prince A. Morrow says, "There can be no greater satire upon creative wisdom than to assume that a knowledge of the function which is given to co-operate in the Divine Mission of creation is not fit to be taught to young people." Some parents and teachers seem to consider sex an indiscretion on the part of the Creator. Viewed in the right light sex and the ever recurring miracle of generation and birth are subjects full of nobleness, purity and health.

A writer in "The Child" magazine says, "Many parents assume that nature leads rightly in the matter of sex and that instinct is the true teacher. This perilous fallacy is accountable for much mental suffering, bodily disorder, and vice. Nature teaches the animal assailed with a periodic appetite how to appease it without injury to itself, to offspring, and the herd. Man lacks this automatic direction of behavior. He cannot find his way in the jungle by scent or by a mysterious faculty which is the secret of the brute and the migratory bird. In all of his supreme activities man is forced to employ reflection, reason and the method of trial and error. A mouse knows the right way to nourish and bring up her young, while a civilized woman without experience needs instruction in the care of her children."

The greatest impediment to education in sex ethics and hygiene is prudery. Someone has defined a prude as an abnormality at variance with the whole scheme of nature, tolerating the acquiring of questionable knowledge from the gutter but horrified at scientific truth regarding the physiology and psychology of sex. Let us take stock of our thoughts and know just where we stand, because children are very keen in discerning hypocrisy.

We must ever advance. Dr. Todd, in his book "The Scientific Spirit and Social Work," says, "We must cultivate the adventurous attitude in social work—a willingness to keep eyes fixed on potentialities and futures rather than blindly to accept the rut of traditional procedure."

All social hygienists should be familiar with the investigations of Freud and his school in the realm of the psychology of the unconscious. He claims to have demonstrated that the germs of the sexual nature are present at birth and has traced three periods in the development of sexuality:—First, the infantile or pre-inhibitory period lasting to the 3rd or 4th year; second, the childhood period, up to puberty, and third, the adult period or that of object love.

First, it is termed pre-inhibitory because a child of this age freely expresses its sexual nature. It is not impeded by feelings of shame, disgust or modesty. In the infant there are found certain impulses that encountered in the adult, are termed perversions. A small child finds pleasure in viewing its own body and also has the corresponding impulse toward exhibitionism.

In the second period, childhood to puberty, inhibitions are gradually brought to play upon the child. By shaming him, his elders teach him not to expose his body, and he is brought into contact with the social aspects of the sex problem—he is taught social conventions and taboos. But the child's mind is free to regard sexual themes, especially those regarding birth. It is folly for us to think he is indifferent—he builds up ideas, often quite rational, because of his observations in nature study. Consequently the hypocrisy of the stork story is readily sensed, and if it were not for prudery, based on senseless sex taboos, the child's spirit of free enquiry would bring to him the personal instruction so natural and so necessary, and there is no one so well prepared for this as the well instructed parent who intimately knows and understands his or her child.

It is to give to parents a true prospective in this all-important matter that the film "How Life Begins" is sponsored by the Social Hygiene Council. It describes the growth and development of plant and animal life and shows the relation of these facts to human life.

Three contributions to the Theory of Sex—Freud. Man's Unconscious Conflict—Wilfred Lay.

Problems of Girlhood and Motherhood

DR. EDNA GUEST.

THE interest that is being taken in the present day vital problems of society goes to prove that our country is growing in wisdom as she is growing in beauty. The student who is interested in national leadership and who has an imagination can see that the country which will lead even three generations from now is the country which is studying seriously all social conditions in this generation. She must first study the history of her country—books on law, its progress and influence—books on religion and on science, and books on society following the progress and influence of social laws and customs.

Then having acquainted herself with the history of her people she must study its product—the great human world of men, women and children of to-day. She must observe frankly the happy and the unhappy—those who have acquired beautiful homes and those who poorly clad and poorly fed, live in miserable sunless rooms. She must look on with unprejudiced eye at the radiantly happy mother who has all this world can give and is the idol and ideal of those holding the Victorian view of woman's place in the world—and at the poor unmarried mother who is the scorn of all but those who pause just long enough to see in her that same ray of love which was seen in the Victorian idol—and which characterized the Madonna of two thousand years ago and hypnotized the world. It is the same immortal ray and those who pause to catch it in the so-called "fallen one" cannot but think.

The country which will lead must think honestly. She must study her people and the laws governing them impartially and fearlessly, and through eyes unbiased by custom. She must see whether the laws of the past will develop her people into the finest type or whether they will cripple them until their lives may yet become more distorted than the bound feet of the heathen. Then with the background of history and a thorough knowledge of the present she must fix her gaze in the distance on our personified God—look unflinchingly at that same great ideal which Confucius saw dimly, which the Buddha saw dimly, which Mohammed saw

dimly and which Christians have seen dimly—and rubbing any film from her eyes, write with a free and fearless hand the laws which will make for her a people perfect in mind and body—and uncrippled.

Our special interest is in the problems of girlhood and motherhood, and what a fascinating but intricate problem it is. It is absorbing the minds of many of our finest men and women to-day, and they are acting in such a quietly effective way that it is interesting to see the old blockades melt and dissolve away like great mountains of snow in the sunshine. I was very interested when Mrs. Pankhurst told me not long ago that her husband was the original cause of the trouble she gave the dear old world some years ago in the fight for the enfranchisement of women. He was an eminent doctor of law and had been interested in getting certain social reforms through, but was thoroughly baffled in his attempts. Then he conceived a new idea, and that was to equip women to fight these battle so vital to them—and into the heart of his young wife he planted the seed—together they planned, and she started forth, and after his death she carried on and never ceased until she was able to carry the sheaves of the ripened harvest, and lay them as a monument to his memory. Thus man and woman together began one of our most fundamental social reforms, which although lightly said to be “for women,” is only “through women” for the world—and thus men and women together are carrying on the great work in an endeavour to make this little world a place where each one of us may do the work for which we are most fitted and be happy—and in the hope that by the construction of this positive social standard all the negatives may silently fade away.

The social problems of girlhood and womanhood confront a sympathetic doctor in a peculiarly direct way. He or she sees, for example, the much talked of declining birth rate, and on the one hand the state crying out for more and more children of our Canadian parents—denouncing with all its might all means of birth control and declaring it to be a murderous means by which the finest type of our civilized race will soon become extinct. And on the other hand the doctor sees the smart young business or professional girl who, picturing marriage as merely the passing through a phantom veil into bliss, has accepted it as such. Suddenly she finds the veil has plunged her into a new job—and a job with such a diversity of duties looming up at her as she had never dreamed of. Quite true, she had felt in an indefinite way that the phantom veil would admit her to woman's noblest profession—the home and mother-

hood—but she had thought that by some magic it would bestow on her the mastery of this profession. Never had she dreamed that it meant just an ordinary and continuous round of dish-washing and cooking, sweeping and dusting, ironing and sewing—and, too, if she could cook?—but the hours she seemed to work in order to put one dinner on the table, and then in half an hour it was all eaten up and the dishes loomed up at her again. And it was such a relentless treadmill—three meals a day—seven days of the week—fifty-two weeks of the year, so long as she lived! And such a strange job it was, too, with no pay day—the phantom veil was supposed to remove all thought of this from her and substitute for it a leech-like cleavage to one man. She was just beginning to think it was no wonder the marriage ceremony was kept attractive by surrounding it with mystery, when her whole being seemed suddenly to change—it was the dawn of motherhood. Once again her very soul seemed flooded with expectant joy, and she and her husband planned together as joyously as in their courtship days. Babe arrives and while nurse cares for him, with hands trained for her work, their happiness is complete—he is perfect.

But soon, for economic reasons, nurse must leave, and then our little business girl finds herself again faced with a job for which she has had no training—again she has been depending on magic to train her in motherhood, but sadly she learns that the mere birth of a child does not bring with it the skill necessary in caring for it, and a sudden terrible thought comes to her, ‘Is she retrograding?’ Before her marriage she had a job which required training and skill, and which was well paid—since her marriage she seemed to be messing about at a job which any girl could get with no training, no skill—and no pay? True, she had thought a good deal about motherhood before her marriage, but it was the “Madonna and Child” effect, not the practical side, and as for having any training in it?—well it seemed to be one of the few professions to which young women were still not freely admitted. So, untrained, she struggles with her new profession, and occasionally is found with her head in her arm wondering if it is all worth while. Is marriage just a trap? No—if she could just have her husband and baby, with her former work and her former pay, then she would have all that life can give—but, under the present social and economic conditions this is impossible. So with a strong feeling of injustice somewhere, she goes silently on.

She dreams dreams of a possible happy parenthood for all women, but it would require such a complete reconstruction of all

the world's present ideas and ideals that she finds it easier and much more respectable to go quietly on as she is—and, to avoid attacking the economic directly for parenthood's sake; she and her husband decide to pursue the easier course and resort to birth control. Here the zealous statesman steps in, as he cries out for more and more children of our Canadian parents and hotly denounces, for his country's sake, the myriads of families limited to one and two children. But why are they limited? The country which will lead must think honestly, and with a fearless hand write the laws which will make for her a people uncrippled.

Another problem—let us look at the young life of Canada and see whether our men and women are making as great a success of parenthood as they are of other professions. I believe the standard of success should be their ability to bring their children to maturity successfully—healthy minded, healthy bodied, and healthy souled individuals of twenty-two to twenty-four, who, having caught the idea of the world in which they are living, are ready to carry on as a unit of it. We who in our social service work see the side-roads of life crowded with young wobbling pedestrians, while the main road has the few young stalwarts, see also that those on the main road have somehow caught the idea of the putting of first things first, while those on the side-roads have never known, or have lost the idea, that there are these first things. Who are these young things on the side-roads? Some are young girls of fourteen, sixteen, twenty or more, who have lost their way before they were able to judge which was the main road—some are almost hopelessly diseased at sixteen, before they have had a chance at life—others are social outcasts because they have, or will soon, become mothers without the legal or religious rite—many even before they knew how motherhood comes about. As we look at these we cannot but feel a sense of terrible injustice somewhere. Surely these young things are more sinned against than sinning. Then who is responsible? At once we turn reproachfully to the mother—and then we catch our breath and hesitate a moment; for there we see a pale faced little woman whose strength is spent by the diversity of her duties. She is cook. She is housemaid. She is nursemaid and laundress. She is wife and hostess. She is the bearer of children and—trying to be the mother of children all at once—no hired girl could be paid to do the first half of her duties. Then we wonder are women failing in the profession of motherhood? Or is it all economic? Surely successful parents must have time and energy to form ideals for their children—parenthood means

far more than supplying their physical needs. It means the study of their individual temperament. It means getting out into the world ahead of them and running up all the by-paths leading from the main road to see what of good or of evil lies there, so that they may deftly guide the young things away from the dangerous paths and allow them the freedom of the safe paths. They must, for example, know of the foul stories heard on the street, and tell their children of these, assuring them that manly little boys and gentle little girls despise such stories and despise the boys who tell them. Later their hearts will swell with pride as they see the strong little character already begun in their children of six or seven as they hurl withering retorts at the large boy, who otherwise might have become a dangerous ideal because of his superior size and worldly wisdom.

Parents must have time to tell innumerable stories to their children so that they may present to them the story of the origin of life in such an intricate and beautiful way that even before the age of nine or ten they will have unconsciously acquired sufficient knowledge to safeguard them. They must have time to cope with the difficult 'teen age boys and girls—to develop the courteous in the boy and a becoming reserve in the girl—to have a knowledge of all that society holds out to the boy and girl of the later 'teens—the beauties and the dangers of the dance—the use and abuse of card games—and of the cigarette craze, particular care even being taken to prepare the girl, before any emergency arises for a quick decision as to whether or not she will smoke. I do not believe smoking is good for women. Some say it is soothing—but it can only be soothing through the stimulation of already over-wrought nerves which should be rested to bring them back to normal. At this age, also, girls should be taught the danger of too great an unreserved intimacy with their boy friends, and vice-versa. A few parents still retain their admiration for the ignorant maiden pictured as Innocence in the Victorian era, but for the most part, our girls remain in ignorance of their danger, from the shrinking on the part of the parents from talking frankly to them.

So many mothers say to me that they know they should tell their girls many things, but that they just seem unable to do so. But if these mothers could witness just one of the tragic scenes which takes place in a doctor's office, they would plunge in boldly and never rest until they had done their best, no matter how imperfectly it might be done. If they could hear just once, the despairing voice of a wrecked one, as she sobs, "Doctor, oh, doctor, it can-

not be true!" "Mother! Mother!" she cries to the absent one. "Oh, doctor, why didn't my mother tell me—why didn't she warn me when I was young?—she must have known," and in the torture of her soul she talks on, while her doctor, endeavouring to show her that there yet may be much that is beautiful in life for her, grasps desperately at anything which will retain for the mother her place as an ideal. But when she has gone!—the doctor's head sinks on to her desk as the words still ring in her ears, "Why didn't my mother tell me, doctor—why didn't she warn me?—she must have known." And then she recalls the little pale-faced, tired woman with the diversity of duties, and yet again she recalls the startled thought of the little business girl, 'Was she retrograding?' Before her marriage she had a job which required training and skill, and which was well paid—but since her marriage she seemed to be messing about at a job which any girl could get with no training, no skill—and no pay.

Then, what is the difficulty: is it economic? is it social, or is it educational? Our parents, if they would make a success of their profession, must face its difficulties honestly and endeavour to solve them. The greatest danger to society and our coming generations is that the modern woman is finding the difficulties in other professions so much easier to overcome than those surrounding motherhood that she is quietly avoiding it by non-marriage.

But because they are difficult to solve and because they are surrounded by hundred of years of conventions, we must not be intimidated. We must face our problems and never cease until we have made parenthood so attractive that our statesman will again be crying out about birth control—but this time its maximum limitation—and until we have made parenthood so efficient that the side-roads will all lead safely to the main road and be filled with stalwart young citizens healthy in mind, healthy in body and healthy in soul.

The Venereal Disease Problem

DR. GORDON BATES

VENEREAL diseases constitute the greatest single public health problem of modern times. Foul and sinister manifestations of our failure to attend to the organized study and care of our growing young people, their devastating influence is more marked than that of war itself. The product of social conditions which can be easily remedied if we would put first things first, these diseases are significant in that their end results are not only disability and death, but far reaching social results which affect social organization and human happiness in a way characteristic of no other diseases.

The fact that venereal diseases are an index of the immorality of a community, that they are the common result of a misdirection of the efforts of nature to ensure the carrying on of the race—the fact that with unerring precision their very existence points to widespread departure from the ideals which should actuate men and women in their responsibility to one another and in their joint responsibility to the race—this means that in attempting to solve the disease problem we must also tackle social organization as well. It is not enough to set up clinics for the cure of disease, important though that action is. The definite training of children not only that they may be an economic success but that they may be guided towards ideals which will mean a correct attitude towards life, and towards one another is necessary. This will mean in the long run not only citizens who are longer lived and who are free from disease but contented, happy units in a well balanced state.

Not only the hospital, the insane asylum and the cemetery are strewn with the debris of these terrible diseases, but in the domestic relations court, the divorce court and the jail we find significant and costly evidence of their far reaching results. To correct definite defects in our educational ideals and our educational system, to definitely improve our community organization at the same time as we attack the disease problem direct will mean success of an

amazing character. In instituting reforms which in themselves are fundamental we will diminish disease and at the same time do much for the present happiness of young people as well as ensuring for the future, happiness which may be so marred if they be caught in the net in which so many of them will be enmeshed if present conditions continue.

Venereal Diseases are widespread and damaging. The British Royal Commission bringing in its report in 1916 stated that no less than 10 per cent. of the urban population of Great Britain was infected with syphilis alone and that Gonorrhoea is several times more prevalent than syphilis. The resulting disease problem was shown to be extremely costly. The results of the investigation carried out in Great Britain was found to be applicable to other countries, although the significance of the problem had not been noticed previously. This was very largely due to the fact that death from these diseases appeared in the Registrar General's Report as due to some end results which had appeared previously to be a disease in itself, not merely a late stage of Syphilis or Gonorrhoea.

The direct expense of venereal diseases to the community is enormous. One investigator states that general paralysis of the insane (a late stage of Syphilis) alone costs the United States \$467,-000,000 yearly. It is certainly true that Venereal Diseases provide the most startling example of the fact that wealthy men and governments expend millions of money annually for diseases which should never be permitted to exist. Much of the money expended on costly hospital wards should be expended in prevention. In Venereal Diseases we should attempt to get all cases developing under treatment as quickly as possible in order that cure may be effected quickly and spread prevented. Then we should attempt social organization on a large scale.

In the establishment of fifty Venereal Disease Clinics in Canada and in the passing of the legislation compelling treatment Dominion and Provincial Governments are doing a great deal. What is badly needed, however, is the growth of a great popular social hygiene movement—in the direction of studying, preaching and establishing a more normal environment, particularly for young people.

The Canadian National Council for Combating Venereal Diseases is the voluntary organization entrusted with the organization of this work. The name of this organization will be changed to Canadian Social Hygiene Council to bring it into line with a similar change already made by many of the Council's' branches and an

energetic campaign entered into in all parts of the country in an endeavor to correct certain specific defects as rapidly as possible.

There are two major Venereal Diseases, Gonorrhoea and Syphilis, in addition to the minor local disease, Chancroid. It is supposed that Gonorrhoea has existed for several thousand years. In the Brugsch papyrus attributed to the year 1350 B.C., according to Stokes, there appear among the remnants of an Egyptian system of medical practice reference to symptoms and treatment which would seem almost certainly to apply to Gonorrhoea. References to a disease which was probably Gonorrhoea appear in many historical documents and in the Bible.

Syphilis, on the other hand, is generally believed to have sprung to light in comparatively modern times and the idea that it first appeared in Europe in 1493, having been brought back from Hayti by the soldiers of Columbus is commonly accepted. Whether this is true or not, certainly shortly after this time it took on the characteristics of an epidemic in Europe. Starting in Spain it became known as Spanish Disease—then appearing in France, it assumed the name of French Pox. Carried to Italy by the armies of Charles IX., it became known as Neapolitan Disease, while in England, after its spread to that country, it was spoken of as Great-pox in contradistinction to small-pox.

In the late 18th century the famous John Hunter inoculated himself with pus from a patient with Gonorrhoea. The patient, unfortunately, also had Syphilis, and the investigator developed Syphilis as a result of his experiment. He thus came to believe the two diseases to be identical, and because of the weight which his opinion carried, this continued to be generally believed until further investigation toward the end of the 18th century cleared the matter up. The next outstanding discovery in connection with Gonorrhoea was the identification of the gonococcus, the true cause of Gonorrhoea, by Neisser in 1879.

Outstanding events in the development of our knowledge of Syphilis have been the discovery of the "spirochaeta pallida" the cause of Syphilis by Schaudinn in 1905, the development of the complement fixation reaction by Bordet and Gengou, followed by the Wassermann reaction for the diagnosis of Syphilis by Wassermann in 1904, and finally, the discovery of Salvarsan or "606" by Ehrlich and Hata.

The enlistment of public interest and government support of treatment and prevention have rapidly followed investigations carried out in various parts of the world. An epochal event was the

Report of the British Royal Commission brought out in 1916, while the information brought to light as a result of the war and routine examination of soldiers in the army were equally important in that they revealed an enormous amount of Venereal Disease, most of which had been contracted while the soldiers were still civilians.

In Canada as a result of advancing public opinion stimulation of the work of several voluntary committees, particularly the Advisory Committee on Venereal Diseases of Military District No. 2, the Dominion Government in 1919 called a conference of persons from all over Canada to discuss plans for fighting Venereal Diseases. As a result of this meeting the Government decided to subsidize the provinces to the extent of \$200,000. This subsidy has been met by an equal contribution on the part of the provinces so that in the first year of the campaign against Venereal Diseases \$400,000 was spent. Venereal Disease clinics have been organized in practically all of the provinces, and thousands of patients have been brought under treatment.

At the Ottawa Conference another important step was the formation of the Canadian National Council for Combating Venereal Diseases, a voluntary organization with branches in all of the provinces and a number of cities, whose purpose is to assist the Government by organized propaganda and education as well as by undertaking pioneer work in the direction of investigation and solution of fundamental allied social problems.

DISTRIBUTION.

Venereal Diseases are practically world-wide in their distribution, and although it is supposed that in cities they are more prevalent, they are found in every part of the community. In an investigation of 386 cases carried out in Toronto in 1917 it was found that the sources of infection were not only in all parts of the continent but came from foreign countries as well. Many of the cases originated in rural parts of Ontario. They were cases from most of the Canadian Provinces, from many states of the United States and from Europe, Africa and South America. As follows:—

England	13	Hamilton	17
Scotland	1	Brantford	3
France	1	Owen Sound	2
Toronto	199	Grimsby	3

St. Catharines	4	Detroit	7
Angus	2	S. Newark, Conn.	1
Sault Ste. Marie	2	Newark	2
Barrie	3	Cleveland	2
London	3	Memphis, Tenn.	2
Lindsay	1	Emporium, Tenn.	1
Lisle	1	Waterbury, Conn.	1
Belleville	1	Pittsburg	2
St. Thomas	1	Philadelphia	1
Midland	1	Indiana	1
Kitchener	1	Penn Grove, N.J.	1
Orillia	1	S. Carolina	1
Whitby	1	Houston, Texas	1
Dunnville	1	San Antonio	5
Coldwater	1	Trenton, N.J.	1
Rama	1	Boston	3
Windsor	1	Chester, Pa.	2
Southville	1	California	1
York Mills	1	Texas	1
Dundas	1	Kincardine	1
Burlington	1	Montreal	14
Quebec	1	Vancouver	3
Winnipeg	6	Halifax	4
St. John, N.B.	1	Hull, P.Q.	2
New York State	1	Sherbrooke	2
Buffalo	14	Ft. Lawson, Texas	1
New York	11	Cuba	1
Chicago	10	Rio de Janeiro	1
Milwaukee	1	Jamaica	1
United States	1	Cape Town, S. A.	1
American Sault	2	Alexandria, E.	1
Ontario			256
Other parts of Canada			33
British Isles			15
United States			77
Other countries			5

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ECONOMIC AND SOCIAL RESULTS.

"Most of the evidence bearing upon the economic cost of Syphilis is buried among the statistics of insane hospitals and

pauper institutions. Only occasional glimpses can be had, which indicate the enormous wastage which they cause. Williams estimated, it will be recalled, that ten men insane from Syphilis represented a net loss of life expectancy of \$212,248 in earning capacity, and a cost to the State of Massachusetts of \$39,312. According to the census of 1910 there were 180,000 insane persons in the United States. Estimating 12 per cent. of insanity to be due to Syphilis and the experience of Massachusetts to be applicable to the country as a whole, the economic loss in earning capacity and cost of care on the score of a single item in the total bill of only of the genital infections, would approximate \$467,000,000. If paresis, a relatively uncommon complication of Syphilis, can alone cost more than half a billion dollars, the cost of illness and death from other and equally grave complications, such as heart and kidney diseases, blindness, deafness, paralysis due to nervous change, when added altogether, will total figures that take rank beside the stupendous costs of war. There are estimates of the cost of consequences. The wastage of money spent on ineffective treatment, on the maintenance of hospitals and dispensaries, on medical fees, and through reduction of efficiency without absolute crippling and death, is beyond the reach of comprehension."*

The cost of caring for the end-results of Gonorrhoea is also very great; an outstanding example of this is the tremendous number of gynaecological operations upon women for ailments which are late complications of Gonorrhoeal infections.

SOCIAL RESULTS.

The results of Venereal Disease from a social point of view are also an outstanding part of the problem. One may take as example General Paralysis of the Insane. This disease caused by Syphilis is a form of insanity which is loathsome in character and practically always fatal. It commonly comes on in males at about the age of forty. The patient is frequently a married man with a wife and family. These left behind may themselves be infected and below par mentally and physically. Often they, too, become charges on the community. Delinquency and crime, as well as dependency result, and in this way the Government pays the second time unnecessarily for the upkeep of the police court, the jail and the reformatory. Stokes in "Today's World Problem of Disease Prevention" quotes Williams, who states, for example, that in an inves-

*Stokes' "To-day's World Problem in Disease Prevention."

tigation of 100 men dying in Massachusetts of Syphilis insanity. 78 women and 109 children were thrown upon society without the protection of a wage earner.

Syphilis is said to cut short the duration of life about one-third. This elimination from the community of a large number of persons who would otherwise continue to be producers for a number of years provides a serious economic and social problem both for the State and the dependents and relatives of those who die.

The fact that Syphilis and Gonorrhoea are the greatest human sterilizers both in the male and the female has a serious result in the birth rate. Dr. Saleeby, the well known English eugenist, has stated recently that Syphilis is the greatest single cause of infant mortality and certainly the enormous number of miscarriages, still births and infant deaths arising from syphilitic infection in parents should be a potent factor in arousing public opinion in the direction of a campaign of prevention. The relation between such a campaign and a child welfare campaign, including an agitation for the establishment of pre-natal clinics where pregnant mothers may be examined and cared for, is sufficiently obvious.

THE SOCIAL BACKGROUND.

While it is true that an enormous amount of Venereal Disease is acquired innocently, particularly by the blameless wife and child, it is also true that the social phenomenon of prostitution and the existence of illicit sexual intercourse are very largely responsible for the existence of Venereal Diseases in the community at large. A study of this part of the problem is essential if any adequate measures are to be worked out for the ultimate control of conditions as they are at present.

In Europe and in other parts of this continent the Red Light District, a section of the community in which prostitutes are segregated with the tacit consent of the community and sometimes legal sanction, constitutes a definite problem, while in all parts of the world the problem of the clandestine prostitute and of widespread immorality on the part of individuals of both sexes is a matter which must be studied and dealt with. It is still believed by many persons that the only method of controlling vice and resultant Venereal Disease is by the establishment of a district for prostitutes. A medical examination of the prostitutes is supposed to be sufficient to insure the safety of their patrons. This theory is not now believed in or approved of by workers in the social hygiene field. It is believed that the segregated district is a direct encouragement

for immorality, that it lowers the moral tone of a community and of the members of the community, and that it increases the number of exposures to infections. It does not cut down the amount of clandestine prostitution in the surrounding community as has been argued, but increased it. The women in such a district are not free from infection and the medical examinations which are conducted from time to time are always a farce. Such women always become infected with Syphilis or Gonorrhoea sooner or later, and are notorious conveyors of disease. Repeated surveys of the situation in various cities have proven this fact again and again. Papee showed that 30 per cent. of the prostitutes in a typical city (Lemberg) were in the first to third year of a syphilitic infection—that is the most contagious period. Similar surveys in American cities have had a like result.

In a typical Canadian reformatory for women examination showed that about 33 per cent. had Syphilis and 80 per cent. Gonorrhoea. These women were largely of the prostitute class.

The situation in Canada as regards prostitution differs in various parts of the country. Not long ago there were some Red Light Districts in the West. There is still some public opinion in favor of the establishment of such districts as a preventive measure. In Montreal there is still an extensive and notorious vice district, perhaps the worst, still remaining on the continent. In the United States, during the war, a determined effort was made to wipe out all such districts, and as a result nearly three hundred were put out of commission.

Side by side with the problem of the commercialized and regulated prostitute there is always that of the clandestine who may or may not be paid. As I have already suggested the presence of a vice district usually means the number of clandestines is increased, not decreased.

The situation in Toronto is probably applicable to most Canadian cities. Here the police have adopted a policy of repression, with the result that we have to deal almost altogether with the problems of clandestine immorality. The method of investigation by means of the social case sheet has been of great value in revealing social conditions surrounding Venereal infections in this city.

In one investigation carried on among army patients in Toronto 417 men were closely questioned with the following results:—

36 men were married.

263 men were single.

70 were under twenty.

144 were between twenty and twenty-five.

31 were over thirty.

Of the women who had been sources of infection:

213 were single.

27 were married.

10 widowed.

2 were divorced.

As to age:

45 were over 25.

32 were under 18.

29 were 18.

268 were between 18 and 25.

PAYMENT.

127 of these women were not paid.

151 men had money payments varying from 75c. to \$15, \$2.00 usually.

55 men provided a meal.

5 made presents of clothing or other articles.

Others provided entertainment at a movie or a theatre.

The automobile was frequently an auxiliary factor.

Quite commonly the infected man met the girl accidentally, had never seen her before and never saw her again.

SOCIAL CONDITION AND OCCUPATION OF WOMEN.

44 women were definitely classified as prostitutes, often living in houses of prostitution. This condition of affairs was confined to certain cities. In Montreal this was usually the case. In three cases it was true of Toronto, and in one of Hamilton.

12 were munition workers.

9 were factory workers.

13 were stenographers or clerks.

41 were domestics or waitresses.

Other gainful occupations were boarding-house keepers, actresses, salesladies, theatre ushers, cabaret singers, mica splitter, manicurist, bookkeeper. It was found in a later investigation of 1,000 cases that alcohol seemed to be one of the casual factors.

PLACES OF INFECTION.

Men were questioned as to where infection had taken place.

Aside from cases in which infection took place in disorderly houses, facts were ascertained which seemed to point to the necessity for supervision of boarding-houses and hotels.

In 60 cases infection took place in the girl's own boarding-house.

In 21 cases in a hotel where the couple registered as man and wife.

In 38 cases they went to strange boarding-houses, obtained rooms and stayed for a few hours.

A large number of infections took place in the city parks. 21 in High Park and 11 in Queen's Park alone.

The above statistics are of interest in that they reveal conditions and point to the desirability of certain definite reforms.

Among women who can be definitely classed as prostitutes undoubtedly a large portion are feeble-minded. Indeed estimates as high as 60 per cent. have been made. Although the majority of immoral persons are not feeble-minded the feeble-minded prostitute is so dangerous a type, so devoid of responsibility and such a spreader of disease that she constitutes an important part of the general social hygiene question. This type of prostitute should be dealt with rigorously.

A campaign against Venereal Diseases must be comprehensive in character and certain points must be borne in mind as to existing conditions.

These may be summarized as follows:—

1. There are a large number of infected and infective persons, a large proportion of them ignorant of their condition. These persons both for their own sakes and the sake of others whom they may infect should be educated and persuaded to take treatment.

2. The large proportion of the population is as yet uninfected. Many of them may become infected unless steps are taken. This resolves itself largely into a problem having to do with the care and education of young people.

Class 1—Infected Individuals.

(a) Treatment.

For the care of infected persons there are provided, first, the private physicians; secondly, the Government clinic. Clinics are now in operation in practically all of the provinces of Canada.

(b) Education.

Education for the benefit of infected persons has been undertaken by Governments in various provinces and by the Canadian

National Council for Combating Venereal Diseases. By the use of newspaper advertisements, moving-pictures, such as *THE END OF THE ROAD*, lectures given before various groups of the population and the distribution of literature, infected persons or persons who have exposed themselves to infection may be informed of the necessity for undertaking treatment at the earliest possible moment.

(c) Value of Social Service Department.

The Social Service Department of a Venereal Disease Clinic is extremely important and through this department the clinic may become a much more valuable unit in the general campaign against venereal disease. One of the useful functions of this department is education of the patient in order that he may see the importance of continuing his treatment and in order that he may not be a menace to other people. This may be accomplished in various ways. For instance, educational material in the form of pamphlets or cards should be placed in the hands of every patient. The matter of using good educational posters in clinics is also worthy of consideration.

Follow-up work in the cases of patients who neglect treatment is important. Patients may in some cases be persuaded to resume treatment by means of appropriate letters. In other cases it may be necessary to follow patients to their homes. The fact should be emphasized, however, that the better the educational work carried on in the clinic the less follow-up should be necessary. Where personal follow-up work is necessary, the greatest tact is desirable when questioning is necessary at a patient's own home. It is perhaps scarcely necessary to mention in passing the fact that a well organized card index system is essential if social service department is to keep track of patients visiting the clinic and of visits missed.

(d) Value of the Social Case Sheet.

The All-America Conference on Venereal Diseases held in Washington in December, 1920, passed certain resolutions as to the value of the social case sheet. These stated that information gathered by means of the social case sheet may be utilized for the following purposes:

- (a) follow-up work.
- (b) tracing source of infection.
- (c) tracing contacts.
- (d) estimating the value of educational methods in vogue as a part of the local campaign.

- (e) demonstrating economic loss to various industrial and other units in the community.
- (f) demonstrating the social needs of the community; e.g., recreational needs, adequate supply of supervised boarding-houses, improved industrial conditions, etc.
- (g) demonstrating of distribution of infections.
- (h) demonstrating type of prostitution, extent of solicitation, etc.
- (i) demonstrating medical and social results of venereal diseases.

The above summary of types of information which may be gathered by means of the social case sheet gives one a fair conception of its value and it is important that in utilizing this document in investigating Venereal Disease cases the fact be borne in mind that the information obtained from each case is of definite value not only in so far as the case being investigated is concerned but for the community.

It is important that the name and address of the source of infection be obtained in order that steps may be taken to find that person and put him or her under treatment—using the legal machinery provided under legislation for the prevention of Venereal Diseases if necessary.

It is also important that any contacts or persons who may have been exposed to infection from the patient be discovered and their cases investigated. One should find out whether such person is actually infected. If infected they should be persuaded to take treatment. The social case sheet may also be used for investigation of various problems which have to do with Venereal Diseases. Through it one may find out, for instance, in what parts of the country a great deal of infection exists. One may investigate the relation of lack of recreation to immorality, one may estimate the amount of prostitution going on in a city, one may ascertain the existence of houses of prostitution or houses of assignation in a particular area or discover the necessity for better lighting in parks. As a matter of fact through the judicious use of the social case sheet one may arrive at a valuable conception of the problem of immorality, prostitution and Venereal Diseases in any community.

All of the above means that every venereal case should be investigated by means of the social case sheet and that in every investigation there be the utmost accuracy. Generally speaking a

male physician should question male patients—the social worker female patients.

By the use of a similar type of investigation among individuals brought up in police courts or imprisoned in jails or reformatories for sex offences, one may arrive at an idea as to whether legislation is adequate and as to whether the idea of the legal authorities is merely punishment of the individual or prevention.

Class 2.—Non-Infected Section of the Population.

(a) Education of Children.

One of the great factors in producing the immorality which is at the back of the Venereal Disease problem is the fact that generally speaking children are allowed to grow up in absolute ignorance of matters of sex and as to the necessity for living a decent moral life. This is very largely due to the fact that parents are uneducated on these matters and unable to educate their children. It is not implied in advocating the teaching of the biology of sex that this alone will provide anything like an adequate protection of young people. It is necessary, however, that children be given some idea of the great purposes of nature and be taught a definite respect for the sex function. Part of such teaching should be definite instruction in citizenship and the stimulation of a spirit of chivalry and idealism which can easily be brought to the surface in any child by carefully planned educational measures.

The method by which such information should be given to children has long been a subject of controversy. It is now generally agreed that the parent is the proper person to teach children such matters. This has resulted in the adoption by the National Council for Combating Venereal Diseases in Great Britain of a plan for teaching classes of parents in schools in order that they in turn may undertake to teach their children. The moving-picture may be utilized for this purpose and there are already a number of useful films on the market. One entitled "HOW LIFE BEGINS," is very good. In imparting information to classes of parents it is important that if possible the general matter of the prevention of Venereal Diseases in its broader aspects as outlined below be brought to their attention with special reference to the supervision and general care of children as well as their education.

The desirability of normal healthy recreation for all children is a matter upon which special emphasis should be laid.

(b) Adults.

It is important that the adult population should have information on the Venereal Disease problem both on its seriousness and on methods which may be undertaken for preventing Venereal Diseases. Such education is important because it means the formation of public opinion and the public only arrive at a clear cut opinion when clear cut facts are placed before them.

THE DOUBLE STANDARD OF MORALITY.

It is an undoubted fact that society in the past has been prone to visit vengeance on the immoral woman and at the same time excuse moral lapses in the male. This means that condition of affairs has existed which is not only unfair but actually conducive to immorality. If sexual offences are wrong in woman they are equally wrong in man, and if punishment is to be meted out for such offences it should be shared by all offenders regardless of sex. The prostitute is frequently roughly treated by the legal authorities. The jail and reformatory are considered necessary for her reclamation. At the same time her male companion—equally guilty—goes free. The same condition obtains in the drawing-room. Too commonly the man of loose morals is welcomed as at least little worse than his fellow who has maintained the highest moral standard. At the same time the woman of easy virtue is shunned. All of this represents a state of opinion which is unhealthy and productive of very bad results. Until people generally come to believe in the single standard of morals progress towards the final elimination of Venereal Disease from the community will be seriously impeded.

One of the outstanding causes for the existence of immorality and Venereal Disease is late marriage. Marriage is commonly postponed because of economic and social conditions which would seem to make reasonably early marriage impossible. The public should be educated on this matter and the dangers of late marriage explained to them. The economic and social conditions which make for late marriage are definitely remediable. Only an educated public opinion will remedy them.

Another important cause of immorality is the lack of opportunity for healthy recreation. This applies to both children and adults. There would seem to be many possible methods by which existing conditions could be remedied. The schools are as a rule, for instance, not in use at night. Their utilization after school hours for dramatic entertainments, folk dancing, debates, etc.,

would be a means whereby children might be under supervision at a period of the day during which many of them may otherwise receive impressions of a dangerous character from associates of a type which are always too frequent. The utilization of church buildings for dancing by young people would mean that young people could indulge in a perfectly innocent and proper pastime under proper conditions. The general stimulation of all forms of outdoor recreation and sport is also important.

Side by side with problems involving the provision of more recreation is that of supervising existing forms of recreation. Undoubtedly the unsupervised dance hall is frequently a focus of immorality. This is not due to the fact that dancing is improper but to the fact that the dance hall is used for more than its legitimate purpose. If proper supervision is undertaken there is no reason why a dance hall should be used as a pick-up place nor is there any reason for improper types of dancing.

Housing conditions have a good deal to do with the existence of vice in any community. The crowding of several families into a house intended for one family produces conditions which do not make for normal family life nor for morality. Again lack of supervision of boarding-houses may result in dangerous developments. Unfortunately all boarding-house keepers are not scrupulous and the use of boarding-houses as houses of assignation is fairly common as a result. Licensing of boarding-houses on condition that they live up to certain requirements would be a valuable step in advance. One requirement should be the provision of a common room where roomers may receive their guests. The lack of such provision and the receiving of guests in bed-rooms is a frequent cause of trouble. In large boarding-houses for young men or young women definite provision should be made for recreational facilities and for proper entertainment for guests of both sexes.

In public discussion of the general subject it is necessary that great emphasis should be put on the function of the family as the most important social unit. If a member of a family breaks away from normal family associations and leaves home it is necessary that the community should recognize the fact that such person away from parental supervision and family care should have special attention on the part of the community. Such persons multiplied many times in the thousands of young people away from home in large cities make it necessary that we should pay special attention to all matters making for their welfare.

Teaching Boys to Guard and Direct their Minds

The following is a brief summary of the lecture delivered by Mr. T. M. Porter, of University of Toronto Schools, Toronto, in this Course. Unfortunately it has been found impossible to obtain Mr. Porter's lecture in full.

The speaker showed that the ignorance of physical laws would not avert the consequences following on their violation and pointed out that the mind, like the citadel of human life should be guarded and evil thoughts repelled, giving place to pure thoughts and the mind placed under the Great Commander of soul and body.

"As a man thinketh in his heart so is he," Mr. Porter reminded his audience. Ignorance of the law of gravity would not prevent an infant who fell from a great height being killed, neither would ignorance of those vital laws of the body save a body from the consequences.

"Voluntary actions begin in thought. The muscles directly move the members. The connections between the brain and muscles are the nerves which, therefore, may be regarded as the messengers of the mind. The mind must decide whether the message should be received or rejected," said the speaker, stressing the fact that it was the nature of the mind's decision which led to the formation of the boy's character.

Among the approaches to the mind were the senses of sight, hearing, taste, touch and smell. Criminologists had claimed that many minds become criminal through registration of evil sights and it was by occupying his mind with pure thoughts that a boy could become his own censor and effect a means of defence.

In concluding Mr. Porter dealt with the other approaches of the mind and the sacredness of life, and drew lessons from the inanimate kingdom of flowers and from the animal kingdom in the lessons taught by the birds and animals.

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